



*The Epistle*

of the Generall Day of Doome,  
which I larely preached, and in  
publike place deliuered: I haue  
(being ouercome with their per-  
swasions) condescended to their  
earnest demaund, although very  
vnapt, and exceedingly vnworthy,  
for the penning of so worthy a  
matter. Wherefore I haue made  
choyse (erauing pardon for my  
presumption herein) of your wel-  
disposed Worship at this time (be-  
ing the ALPHA of my tender and  
slender endeouours) to sound in  
your sacred eares this last and ge-  
nerall Trumpet, and to Dedicate  
to your Worship the same, both  
in regard of the demonstration of  
my true, vnfeigned, and lasting  
thankfulnessse to your benigne  
Worship (for, sayth *Seneca*: *Be-  
neficium hominem gratum semper  
delectat, ingratum semel: id est; A*  
thank-

263; 01

264; 01



*Dedictory.*

thankful man will alwaies remem-  
ber a benefite, but an vnthankfull  
person wil soone forget it) for your  
extraordinary kindnesse bestowed  
vpon me, *Abfq; vllō demerito*, with-  
out any desert in the World : as  
also in regard of the great affecti-  
on, good deuotion, and thrice  
welcome entertainment you beare  
to Diuine Spirituall Tractates,  
vvhich appertaine to the euerla-  
sting blisse of the Soule, account-  
ing them blessed vvhich bring  
glad tidings of saluation. I desire  
therefore ( *idq; more humillimo*, in  
most submissiue manner ) this one  
thing at your Worships hands,  
that you would ( pardoning my  
boldnesse ) vouchsafe *equi boniq;  
consulere*, to take in good worth  
this simple & slender gift. Vvhich  
thing if your Worship shal vouch-  
safe to doe, it shall not onely bee  
an

The Epistle

an encouragement to my future proceedings, but also it shall bee *Vinculum indissolubile*, an invincible bond to tye mee in all duety, and in all loue to your Worship : *Dum memor ipse mei, dum spiritus* *habet regit artus*; so long as life shall last.

Thus humbly taking my leaue of your good Worshippes, ( nothing doubting of the goodnesse of your natures in the acceptance of these my first presented fruites ) I commit you with yours to the safe protection of the Almighty, alwayes begging before the Throne of his most Glorious Maiesty, that hee would in this, infuse his Holy Spirit, with all his Graces, into your hearts abundantly, and in the World to come, crowne you with the Crowne of immortall Glory :

And

*Dedicatory.*

And that for C H R I S T I E S V S  
his sake, our Lord and one-  
ly S A V I O U R,  
A M E N.

*From Hempsted in Essex. July. 20. 1616.*

Your Worships in all duty, for  
ever to command:

HENRY GREENWOOD.

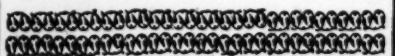
*A Trea-*

every thing that is written  
in this book is true  
and certain



## To the Reader.

**G**Entle Reader, if in these fol-  
lowing Tractates, the Quota-  
tions of Latine & other tonges  
do offend thee; let them be unto thee  
as Countrey Stiles, stepping ouer  
them, thou losest not thy way by  
them, for their Expositions follow  
them.





*A Treatise of the Great  
and Generall Day of Iudgement,  
necessarie for euery Christian,  
that wisheth good successe  
to his soule, at that Great  
and Terrible day.*

MATH. 12. 36.

*But I say vnto you, that of euery idle word  
that men shall speake, they shall giue an  
account thereof at the day of Iudgement.*



An, in regard of the  
corruption of his  
nature; through  
the fall of his great  
Graundfather A-  
dam, (who was the  
foile of Man-kind,  
the Parent of sinne, and the authoz of  
death to all his posterity, forasmuch  
as we were all in *homo Adam*, in his  
loines)

*A Treatise of the Great and*

Gen. 3. 9.

Mat. 12. 24

loines) as hee is subiect to all sinnes  
whatsoever, so is he specially addicted  
to the sin of security and carelesnesse.  
Therefore, as Adam sleeping secure-  
ly in his transgression, and hiding  
himselfe from the presence of the  
Lord, behinde the bush, had great  
need of that watch-bell from God, (to  
rouse him from the sleep of sin, and  
call him againe vnto God) Adam, v-  
bies? Adam, where art thou? So as  
necessary for every sinfull Adamite  
(to raise him vp from the sleepe of sin  
wherin he was bozne) is this notable  
*Memento*, this worthy rehearsall of  
the great and terrible day of Doome:  
But I say vnto you, &c. Which words  
of our Saniour Christ spoken to the  
Scribes and Pharises (who would  
not beleeue that he wrought these mi-  
racles, by the powerfull Spirit of  
God; but slanderously and contume-  
lously told him to his face: that he did  
cast out diuels through Beelzebubs  
name) are as much in effect, as if hee  
had sayd on this manner: if account  
must bee rendred at the day of iudge-  
ment

ment of euerie idle word that men shall speake, then much moze of blasphemous words: But I say vnto you, that of euerie idle word, that men shall speake, they shall giue account thereof at the generall day of Iudgement: Ergo, much moze of blasphemous words as yours are, in saying, that I cast out diuels through the name of Beelzebub.

So that these words of our Saviour are nothing else but a true proposition and sound argument *by a minore ad maius*; whereby Christ doth proue the greatnesse of punishment that should befall the blasphemous Pharisees, in regard of the greatnesse of their sinne.

In which portion of Scripture, foure things necessarily must be considered.

1 The persons that must giue account, who they be.

2 Of what things these persons must giue an account.

3 To whom this account must be giuen.

4 When

*A Treatise of the Great and*

The first  
Part.

2. Cor. 5.  
10.

Heb. 7. 27.

Article 7.

4 When this account must be given:

1 The persons that must give an account, they are expessed in this text in generall, to be men: That men shal speake. Men, ye all men must give an account, as we may reade in the Epistle of S. Paul to the Corinthians: We must all appeare before the Tribunal seat of Christ, that euery man may receiue according to his workes. All men, none excepted, of euery age, of euery sexe, and of euery Nation, rich, and poore, Princes & common people, noble, and ignoble, all that haue been from the beginning of the world, and shal be to the end of the same, shall appeare befores Christs Iudgement seate, and giue an account euery one for himself to God: For, It is appointed vnto men, once to dye, and after that commeth Iudgement. As it is therefore most sure, that all men must dye, so is it sure that all men must come to Iudgement.

This is the seventh article of our faith to beleene: that Christ shal come from heauen to iudge the quicke and  
the



*Generall day of Iudgement.*

the dead: by the dead, all those are to be understood, that shall be found dead at the second comming of Christ; by the quicke, all those are to be understood, that shall be found living at his second comming. Augustine in his *Enchiridion* to Laurentius chap. 53 saith; that, this Article may be expounded two waies: either by the dead (saith hee) may be meant those that shall be found corporally dead: and by the quick, those that shall be found corporally living at Christs comming: or (saith hee) by the dead may be meant those that be dead in sinne. According to that in the Gospel of Saint Mathew: Let the dead bury their dead. And by the quick, those that be dead to sinne, and living to faith, according to that of the Prophet Abacuck; the iust shall live by faith. But this exposition is not agreeable to the simplicity of the Creed. Yet notwithstanding true it is, that both the goodly and the wicked shall come to iudgement: for by the power of Christ, all men shall be raised up: The holy An-

B

gels

*Augustine.*

*Math. 8. 22.*

*Hab. 2. 4.*

*Stowell.*

Mat. 24. 31

Mat. 13. 40

Object.

Ioh. 3. 18.

Answer.

gers with the great sound of a trumpet shall be sent forth into all the world, & they shall gather together the Elect, from the foure quarters of the earth, from one end of the heaven to the other. Then shall Christ separate the Elect from the Reprobates, the Wheat from the Tares, the Corn from the Chaffe, the Lambs from the Goats the Iust from the Vniust.

So that you see, that the goodly and the wicked, yea all men whatsoeuer, shall appeare before Christs tribunall seat, and giue an account of themselves, and for themselves, to the terrible Judge.

Ob. Some, notwithstanding, may object against this doctrine deliuered, and say as it is in Iohn: That hee that belieueth in Christ, shall not be iudged, or shall not come into iudgement: and so by consequence all men shall not bee iudged.

Ans. To which I answer, that Iudgement in that place of Iohn, as in many other places of sacred Scriptures is taken for condemnation; in which

which sence true it is; that he that be-  
 leeneth in Christ Iesus, he that is in-  
 grafted into Christ by a true and line-  
 ly faith, hee that is flesh of his flesh,  
 and bone of his bone, one with  
 Christ, and Christ with him by the  
 spirituall continuation of the Church  
 with Christ, this party shall not come  
 into iudgement; scil. condemnationis,  
 that is, of condemnation; in iudge-  
 ment he shall not be confounded, con-  
 demned by ouerthrowne: but he shall  
 come in iudicium absolutionis: that is,  
 into the iudgement of absolution: In  
 iudgement he shall stand out hauing  
 on the white robe of Christs righte-  
 ousnesse, and being couered with the  
 wedding garment of regeneration.  
 The truth of which doctrine, the prea-  
 cher affirmeth saying: God wil iudge  
 the Iust and the vniust; The Iust vnto  
 saluation, & the vniust to damnation.  
 Seeing then that all must be brought  
 to iudgement, let no man thinke with  
 himselfe, that it may be possible for  
 him to escape this dreadfull day, whi-  
 ther shall hee fly from the presence of

Eccl. 3. 17.

Pfal. 139.  
7, 8, 9.

the Lord: If he ascēdeth vp to heauen, God is there, if he goe downe to hell, God is there also, if he take the wings of the morning, and flye to the vttermost parts of the Sea, God will finde him out there also. For God is euery where, he is in heauen by his glozy, he is vpon the earth by his mercy, he is in hell by his iustice: God is *ubiq;* & *nusquam*; hēe is euery where by his power and wisdom, but no where in respect of circumscription of place being a Spirit. In earthly and terrestriall Courts, a man may haue his Procto;: but then wēe must (*volentes nolentes*, vvhether vvee will or no) personally appeare and pleade for our selues.

Rom. 2. 21.

In terrestrial Courts, bribes many times blind the eyes of the wise, and for a little greasing the fist of the Magistrate, many times small faults, nay (by your leaue) great and scandalous crimes may be winked at: but at this great Court of heauen, the Judge will not be partiall to any: For God hath no respect of persons: *He will*

will execute iust iudgement vpon all men, as the Psalmographer speaketh: With righteousness will he iudge the world, and the people with equitie. Bribes, friends, intreaties, howlings, cries, lamentations, nothing will then preuaile, but a pure heart, and a spirit vp:ight: yea the damned in hell confesse the same: *Quid profuit nobis superbia? quid diuitiarum copia?* What hath pride profited vs? or what hath the pompe of riches done vs good? Alas these cannot saue our soules.

Psal. 58.9.

Let the Atheist therefore mocke God neuer so blasphemously, let the Sadduces bragge of no resurrection, no Angell, no Spirit neuer so schismatically, let the Epicure sing that cursed Epitaph of Sardanapalus neuer so beastly, *Ede, lude, bibe, charum presentibus exple delicijs animu, post mortem nulla voluptas*: Eate, drinke, play, be merry, liue in all kinde of pleasure, for after death there is no pleasure. Yet notwithstanding let all these miserable wretches know, that there

will come a day, and that a dismal day, wherein they shall giue an account of euery idle word.

2. Pet. 2. 22

Alas, lamentable world, that men should thus murther their dearest darlings, I meane their soules, which Christ hath holden so deere: that men should with Esau, sel their birth-right, and heritage of heauen, for a melle of pottage of worldly pleasure: that men should delight in wallowing (with the Sow) in the mire of sinne, and (with the dog) in swallowing the vomit of iniquity: and so purchase to their soules and bodies euerlasting torment in the lake vnquenchable, whereas they should aboue all things seeke the Kingdome of God and the righteousness thereof, that they might haue heauenly mansions, at the great day of account.

Let euery Christian therefore bewaile the great wickednesse of this world, and lament the soule iniquity of these daies, lest it be said of vs, as of the carelesse and gracelesse Christian: *Cadit in Asia, & est qui subleuet,*

perijt

*perit anima, & inuest qui cogitat.* If an  
Ass falleth vnder his burthen, there  
bee some that will diligently helpe it  
vp againe : but if a soule perish, no  
man regardeth it.

Men are like the Horse, Ass and  
Mule, that haue no vnderstanding,  
the more is the good mans griefe, Da-  
uid his eyes gushed out into riuers of  
water, because men kept not Gods  
Law. The Prophet Ieremy crieth  
out on this manner. My belly, my  
belly, I am pained euen at the heart, I  
cannot be quiet, because my people is  
a foolish people, they are wise to doe  
euill, but to doe well they haue no  
knowledge.

That godly Patron Monica, Saint  
Augustines mother, wept daily, and  
prayed for her sonnes conuersion; for  
hee was before his conuersion a Spa-  
niché.

So likewise it is the duty of euery  
Christian to desire the conuersion of  
their brethren, and to bewaile their  
wretched estates.

Sinne neuer more, then in these

psal. 139.

137.

Jer. 4. 19.

psal. 139.

137.

Jer. 4. 19.

22.

Monica.

Apoc. 13.

14.

Ephc. 2. 2.

1. Pet. 3. 8.

1. Joh. 2. 16

our dayes of the Gospell, abounded, the greatest part of the world are Sathanists, diuels in conuersation, worshippers of that ugly beast, That hath seuen heads, and teene hornes, whose badge is blasphemy : of the damned serpent, The prince of the Ayre, the grand enemy of Mankind, that goeth vp and down like a roaring Lyon, seeking whom he may deuoure. *Prea.* S. Iohn saith, That Whatsoeuer is in the world, is either the concupiscence of the flesh, or the concupiscence of the eie, or the pride of life : *hec tria, pro trino numine mundus habet :* This is the Trinity wch the world doth worship : In stead of God the Father, God the Sonne, and God the Holy Ghost : the world doth worship the diuell, the world, and the flesh : the concupiscence of the flesh, that is, carnall luxury ; the concupiscence of the eye, that is, worldly couetousnesse, and the pride of life, that is, hellish and deuillish ambition.

The way to hell is a broad, and a wide way, and whole multitudes walke



walke in the same, but few there bee that can finde out the narrow way of amendment of life. The heathen man could say this : *Plurima pessima*, the most are the worst : *Pretiosa non sunt numerosa*, good men are odde men : Wasps and Hornets swarme, but few painefull Bees are to bee found, that treasure vp the Honey of good workes in the hie of their hearts, and come laden home with the same, as Virgill writeth of the Bees : *At tessera multa referunt se nocte minores, crura thymo plena.*

Aristotle.

Someuaile therefore, if David cried out to the Lord for helpe in his dayes : saying, Helpe Lord, helpe, for good and godly men decay. The world therefore may be compared to the earth,

Psal. 12. 1.

Aske the earth, and it will tell thee that it doth afford much matter for base pots, but very little stuf for Gold; aske the Gardiner and he will tell thee that hee hath more Nettles then Roses, more Weeds than Flowers, more Brambles then Vines :

Compar.

Pea,

Note.

Iuven.

Luk. 12. 19

Pea, aske thine owne conscience and it will tell thee, that there is *Magna plenitudo hominum, sed magna solitudo bonorum: idest*, There is a great plenty of men, but there is a great scarcity of good men. A good man is a *Phoenix*, he is *Rara avis in terris, nigroq; similis cygno*: A rare Bird, a blacke Swan. Wee haue many couetous churles that will (with the foole in the Gospell) commend their soules to Plutus, that was called of the heathen, *Deus diuitiarum*: The God of riches; but moze fitly he is, *Demon diuitiarum*, the diuell of riches: and thinke themselves safe when they haue spoken peace to their soules on this manner: Soule take thy rest for thou hast goods laid vp for many daies: Making their chest their heauen, and their pictures their God. We haue many Achabs, Tyrannicall extortioners, deuourers of their brethren, eating them vp like bread. Many adulterers, as appeareth by the great number of Bastards in this Realme.

Many rebellious Traytors, and  
Anti-

Antichristian conspirators; as did appeare by the Gun-powder-treason.

Many conceited Herods, many proud Nebuchadnezzars, and many vaine glorious Iezabels, many swearers, forswearers, drunkards, mockers, gods: Many wee haue (in a word) damned hel-hounds, cursed captiues, and most miserable miscreants.

How little do these lamentable wretches think of the day of account: How little do they imagine of that wofull sentence, Goe from me ye cursed, &c? The Lord grant to all men (one with another) his grace, that they may haue this Scripture alway sounding in their ears. Of euery idle word that men shall speake, they shall giue an account therof at the day of Iudgement.

The consideration of this last day made Ierome afraid to offend: Whether I eate, or drinke (saith hee) or whatsoever I doe else, mee thinkes I heare this saying sounding in mine eares; Arise ye dead and come to iudgment. The which when I consider,

it

it makes mee quake and shake, and not dare to commit sin, which otherwise I should haue committed.

¶ That men would remember their end, then they should neuer offend: ¶ that men would alwaies set befoze their eyes, the quatuor nouissima: The day of death, the day of iudgement, the ioyes of heauen, and the torments of hell: then would not men liue so loosely, but they would with all diligence worke out their saluation with feare and trembling: the which care of godlinesse the *A D R D* grant to all men. Thus much shall suffice for this first part of this Scripture: namely, for the parties that shall giue an account, who they bee: namely, all men whatsoever. But I say vnto you, that of euery idle word that men shall speake, they, &c.

The second part.

2 Of what things we must giue an account.

There must an account be made of many, yea of things innumerable, but especially of these foure.

1 Of the thoughts of our hearts, according

according to that of Salomon: There shall inquisition bee made for the thoughts of the vngodly, there shall not a wicked thought passe in iudgement.

Wild. 1.9.

If Adam had committed but one disobedient thought in heart against Almighty God, with full consent of will to haue perfozmed the same, and though hee had not actually broken Gods Commandement: it was necessary that the second Adam (who is the raiser of our ruines, the ransome of our offences, & the restorer of life) should come and suffer the tortures of hell (as he did) or else we with Adam had gone the high way to sterneall misery.

No maruell therefore if our Saviour Christ accounted him an adulterer that lusted after a woman, saying: Whosoever looketh on a woman to lust after her, hath committed adultery already in his heart. It is the malicious nature of the Diuell (as sayth Bernard) to intice men to mischief.

Mat. 5. 28.

Bernard.

*Demonum est mala suggerere, nostrum est*

non

1 Pet. 5. 9.

Ioh. 3. 15.

Mat. 15. 11

*non consentire.* It is the property of the Diuell to intice and to suggest men to euill, and it is our parts not to consent to his inticements, but to resist them manfully, according to that of Peter; Whom resist ye stedfast in faith: The diuell outwardly by the world, and inwardly by the corrupted of nature, doth daily allure vs to sinne. Now if we consent to those his wicked motions (whether we performe them outwardly in act, or no) before God we haue committed the sinne: according to that of Iohn: Hee that hateth his brother is a man-slayer: because in will, in word, and in desire, hee hath already slaine him, although hee doth not bring it into outward act, either for feare of the law of man; in that case or for want of iust and fit opportunity for the effecting thereof. Yea, the sinne of thought, the sinne conceived in the heart of man, is not onely a sinne, but it is the roote and beginning of all sinnes whatsoever: for it is not that which goeth into man, that defileth him, but that which cometh out

out of him, that is : that which proceedeth from the heart of man.

The duell first suggesteth, after suggestion, commeth cogitation : after cogitation followeth affection : after affection followeth delectation : after delectation followeth consent, (now is the sin of thought fully committed : ) after consent followeth operation : after operation followeth custome, after custome followeth desperation : after desperation followeth defending of finnes committed : after defending of sins committed, followeth banneting, boasting, and glopping in sinne, which is next to damnation it selfe : thus the heart is the fontaine, from whence springeth all sin whatsoever.

Yet haue wee not many wicked ones in this world, that thinke the sin of heart to be no sin at all, or else but a small sin, that shall neuer be brought in question at the day of account: But let all these know, that, as of euery vile word, so of euery wicked and sinfull thought conceived and nourished within

The Ladder of sin.

within the heart of man, with full consent to the performance of the same (for there is no sinne that can be committed without consent had) men, yea all men must giue an account.

Prou. 4. 23.

I giue all men therefore (to the good of their soules) this good counsell of Salomon, Keepe thine heart with all diligence, for there-out cometh life : If thou keepest it, not diligently and warily, there-out will proceed death : I meane, sinne, whose wages is death.

Rom. 6. 23.

The heart is a Mill alwaies grinding either good cozne or bad, either good thoughts or bad, therefore keepe it diligently for thy soules sake; let it meditate in the Law of God day and night, abandon all wicked motions, that at the day of iudgement thou maist be pure bread, and fine manchet for the Bread of Life, CHRIST IESVS his Table in-heaven. The LORD grant this to mee the Writer, thee the Reader, and to every Hearer of it.

2 Wee must giue an account of our wordes.

Of



Generall day of Iudgement.

21

Of euery idle word that men shall speake, &c.

Word.

Diuers of the learned Writers haue diuersly commented of this idle word, what it should be: one, affirming one thing, another, another thing. Therefore I will (in a word) set downe the opinions of some of them, not incongruent, neither disagreeable to the holy Scripture.

Gregory saith, that *Verbum otiosum est, quod iusta necessitate, & pia utilitate caret*: That is (saith he) an idle word, which is spoken either without iust necessity, or godly profite.

Gregory.

Ierome saith, that *Verbum otiosum est, quod sine utilitate loquentis vel audientis profertur*, That is (saith he) an idle word, which is spoken either without edification of the Hearer or Speaker.

Ierome.

Basil, *Omne verbum quod non conducit ad propositam utilitatem, vanum est & otiosum*, that is, euery word, which belongeth not to an entended profite, is a vaine and an idle word.

Basil.

Maister Iohn Calvin saith: that *Sermo otiosus pro inutili sumitur, qui nihil edificat*.

Caluin.

*edificationis vel fructus affert : id est :* An idle word is taken for a word vnprofitable, for a word that bringeth with it no fruitfull edification. So that from these descriptions of holy men, I doe describe an idle word on this manner. *Verbum otiosum est, quod ad bonam rem non pertinet : quod non facit ad gloriam Dei viventis : quod inutile est & infrugiferum : quod nec loquentem nec audientem edificat : id est,* An idle word is that which doth not appertaine to a proposed profite ; which tendeth not to the glory of the euer-living God: which is vnprofitable and vnfruitfull : which edifieth neither the hearer, nor the speaker. If then (good brethren in Christ Iesus) so great account must bee giuen of euery idle, vaine, and fruitlesse word; what account (thinke ye) shall be giuen for swearing, cursing, banning, and blaspheming?

What account shall the swearer giue, that hath not one word in his mouth but it is guarded with an execrable oath?

How common (alas) this sinne of swea-

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them

swearing is, who knoweth not : for the small infants and tender children in our streets, haue cursed oaths *Ad unguem* : at their fingers end; yea, at their tongues end too. What account shall the cursing and banning tongue giue, that Cruelly, Disdainefully, and Displeasingly, speaketh against his neighbour : What account shall the blasphemous person giue, that speaketh contemptuously of God, and saith that Christ did cast out devils through the name of Beelzebub ? If the Iust shall scarce be saved, where shall the sinner appeare ? If account must be made of euery idle word, Lord, what account shall they make, that rap and vomite out blasphemies against the terrible Judge of heauen and earth ?

Psal. 31. 18

1. Pet. 4.  
18.

As men think, and fondly imagine, that the sinne of thought (vnlesse it proceed into outward act) is but a small sinne : so likewise doe they imagine of idle words, that they are but small sinnes, and a small account for them shall be giuen.

But let all the world know, that no sin can be sayd to be small in respect of it owne nature, for the least sinne that can bee committed in the world, is so weighty, as without repentance had, it will sinke the sinner downe to the bottomlesse pit of hell. Yet, notwithstanding an idle word, in respect of other sinnes, may be sayd to be a small sinne; yet as small as it is, it is able to damne the soule for ever.

Petrus

Well therefore, sayth Petrus Damianus, *sermone secundo de vitio lingua; Audiat lingua vaniloqua, audiat otiosa lingua, audiat & pauescat, intelligat & perhorrescat sententiam horribilem, extremamq; iudicii terrorem, &c.* that is, Heare, ô vaine babbling tongue, heare, ô idle tongue, heare and tremble, vnderstand and quake at the hearing of the terrible day of Iudgement: Hee that hath hands to slay, hath hee not eares to heare? He sayth: that of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement.

Although an idle word be a small sinne

sinne in respect of greater sins, yet nevertheless an innumerable company of idle words, congested, accumulated, and heaped up together, they will make a mighty sin. *Quid penna leuius? quid millio breuius?* What is lighter then a feather? and what is shorter then the seed-mill? Yet, notwithstanding, an innumerable company of feathers trusted up together, will breake the Doxters back. Small were the gnats that troubled Pharaoh, yet they being innumerable ouercame proud Pharaoh, and all the power of Egypt. An houre is but a short time, but *Dum hora hora continua successione congeritur*: While one houre by continuall succession is added to another, the whole course of our liues is finished. *Quid saxo durius, quid aqua liquidius?* What is harder then a stone, and what is softer then the water? Yet a Wise man sayth: *Gutta cauat lapidem, confumitur annulus usu*: that is, Water by continuall drops doth eate up the stone, and a ring by continuall use is worne in pieces. So an idle word,

Exod. 8. 24

Poet.

although it be but a small sinne, yet many a little makes a mickle, many of them heaped vp together make an intolerable lump.

Gen. 3. 6.

Numb. 15.

36. *by many*

at 52.

Mat. 26. 22

23.

Act. 5. 5.

It hath been, is, and ever will be, the fond nature of man; to imagine sinne a great deale lesser then indeed it is. A man would thinke that Adam (through the diuels suggestion, and through the abuse of his owne free-will) eating of the forbidden fruite, had committed but a small trespassse: yet he was guilty of everlasting torment for the same. A man would think, that that poore man had committed but a small sin in gathering chips, (of mere necessity) on a Sabbath day; yet he was by the Law bound for his labour. A man would thinke that Peter had given his Master good counsel (when as Christ told him that he must goe to Ierusalem, and there suffer many things,) saying: Master, favour thy selfe and go not: yet he was called Sathan for his labour. A man would thinke that Ananias and Saphira had committed but a small sin, when

When as they did detain part of the Apostles money, for feare of after-claps, and protested the contrary with a lye, yet they dyed both sodainely at the seate of Peter. So a man would thinke, that an idle word were but a small sinne: yet Christ sayth here, that a great account must be made for the same. For, by thy words thou shalt be iudged, & by thy words thou shalt be condemned. Seeing this is true, it behoueth euery man to set a watch before the doze of his lips, and to keep his tongue from idle and euill words, that he may obtaine that blessednesse: Blessed is hee that hath not fallen by the words of his mouth.

3. Wee must giue an account of our workes, as appeareth to the Corinthians: We must all appeare before the Iudgement seate of Christ, and there receiue according to our workes. Again the Preacher sayth: That God will bring to Iudgement euery worke with euery secret thing, whether it be good or euill. He that hath liued in sin, shall receiue the reward

Mat. 12. 3.  
5.

Eccl. 14. 1.

3

Workes.  
2. Cor. 5. 10

Eccl. 12. 14

of sin, which is death and damnation: and he y<sup>e</sup> hath liued in faith & amendment of life, shall receiue a crowne of glory, which the Lord wil giue him at that day. It is the duty therefore of euery Christian to labor & to endenour with all diligent carefulnesse to liue well, y<sup>e</sup> at y<sup>e</sup> day of Judgment he may speed well. *Euangeliz Bene viuere*, that is; liue well, should be the delightfulsome posie, & sweet perfumed Rosegay of euery Christian: thus liue wel, y<sup>e</sup> thou maist dye wel, & after death eternally speed wel, obtaining that blessednesse; Blessed are they that dye in the Lord.

4  
Goods.

4 We must giue an account of our temporall goods, how we haue gotten them, whether iustly, or vniustly: how we haue spent them, whether we haue cloathed the naked with them, or whether wee haue made naked the cloathed for them; how wee haue disposed them, lest there be any debate for them after we be gone: therefore Esay telling Ezekiah, that he should not liue but dye, sayth: *Dis-*

Esay 58. 1.

*pone domum tuam, &c.* Set thine house  
in



in order, for thou must not liue, but dyc. How then shall those griping vultures make an account, that haue by oppzession vndone their bzethzen? The world is grown so hard-hearted, that men will rather suffer their bzethzen to starue in the streets, then to succour or relieue them: The dogs shall haue the remnant of the rich mans table, befoze poore Lazarus shall haue one crum that falleth from the same. How shall these stinty hearts looke for one dram of mercy at the day of iudgement? Let them looke with what measure they haue measured to others, it shall be measured to them againe: let them know, that if they will stop their eares at the cry of the poore, they shall cry themselves and shall not be heard: if they will be partakers with the Saints of the ioyes of heauen, their bzethzen must be partakers with them of their wealth on earth: For this is to treasure vp treasures in heauen, to lay out their treasures on earth.

Let men therefore so vse their  
tempo:

Luke 16.  
21.

5  
Time.

Bernard.

tempozall goods, and woꝝldly riches, as they may at the day of account receiue a crowne of immoztall Gloꝝy.

5 We must giue an account of the time wherein we liue, and of our seuerall vocations, how we haue employed our selues in the same.

Saith Bernard: *Omne tempus tibi impensum requiretur à te qualiter fuerit expensum: id est.* All the time that God hath giuen thee, shall be required at thy hands: how thou hast spent it: Whether in the seruice of God, or in the seruice of Sathan.

The Prince must giue an account how he hath gouerned his kingdom: whether he hath (as it becometh Gods Vice-gerent) mildly, louingly, and carefully trayned his Subiects by in the woꝝship of God: or as a bloody Nero, and hard-hearted Tyrant, cruelly oppressed them. The Ministers of the word of God (who haue taken vpon them *curam animarum*: The charge of soules) must giue an account, how they haue behaued themselues in their Ministry: whether

ther they haue preached Christ for  
Christ, that is; for the conuersion of  
sinners to Christ, or (as hirelings)  
for lucre and gaine of worldly trash:  
whether they haue fed their Flocks  
carefully, or fed vpon their Flocks  
couetuously. The Magistrate must  
giue an account, how he hath behaued  
himselfe in his Magistracy: whether  
he hath sought the maintenance of  
vertue, and the confusion of vice, or  
hath (his eyes being blinded with sil-  
uer scales) maintained iniquity, and  
oppressed the innocent. The House-  
holder how he hath gouerned his fa-  
mily: whether in reading of holy  
Scriptures, and prayer, to the praise  
and glory of God; or in reading of  
foolish fables, in gaming, dicing,  
playing, swearing, and such like. Pea,  
euery man must giue an account of  
the time spent in his severall calling,  
from the highest to the lowest. Let e-  
uery Christian therefore beware of  
mis-spending his time, living in se-  
curity loosely, and of losing his time  
securely, and carelessly: for there will  
come

EccLII.9.

*Augustine.*

Amos 6.3.

come a day, when for euery houre of thy life thou shalt giue an account, how thou hast spent it : according as Salomon telleth the carelesse liuer : Reioyce ô young man in thy youth, cheere thy heart in the dayes of thy youth, and walke in the waies of thine heart, and in the sight of thine eyes : but know, that for al these things God will bring thee to iudgement. Time lost can neuer be recovered, the houre past cannot be recalled: Time is painted like an old man hauing a locke of haire on the hinder part; to signifie, that men shuld lay hold of Time coming, and make much of it when they haue it : for being once gone, it can neuer be recovered. Augustine confesseth that hee spent his time idly when he stood gazing and looking on a spider, how she catcht a fly in her net. But alas, men in these dayes doe not onely spend their time in idlenesse (which is a shamefull fault among Christians) but also in all manner of euill : They put off from them the euill day, namely the day of death & iudgement,

ment, & boldly approach to the seat of iniquity: a matter much to be lameted.

Let euery Chzistian therfoze haue a care of the expence of time, lest (had I wist) come too late: for the damned in hel, if they had this fauor of God to line on the earth againe, and to haue hell broken loose (which they shall neuer haue granted) they would line so strictly, as they might be chzonicked for admirable spectacles to the whole world: It is the duty therfore of euery man to imitate that person, that vigilant person, that carried alwaies about with him in his pocket a little clock, and when he heard it sound, hee would instantly examine himselfe how hee had spent that houre: thus should Chzistians examine themselves, that they may neuer be examined of the Lord; iudge themselves, that they may neuer be iudged of the Lord; and account with themselves, that they may neuer be brought to an account of the Lord. Thus much for the second part of the Text: namely, of what things wee must giue an account.

But

Example.

But I say vnto you, of euery idle word, &c. Befoze I speak of the third part of this Tert, namely of the Judge, to whom we must giue an account, I thinke it very necessary to speake of a few things, which being well considered, we may be able to abstaine from idle words, and shall haue the lesse account to make at that day. Three things therfore there are, which being performed, wee shall abstaine from idle words.

1. A man must consider what hee speaketh.

2. To whom he speaketh.

3. When he speaketh.

*Quid.*

1. Pet. 4. 1.

Eph. 4. 29.

1. What hee speaketh: Peter telleth vs what he ought to speake in his first Epistle: If any man speake, let him speake as the words of God. Againe, Paul to the Ephesians sayth: Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace to the hearer. So that wee ought to speake aboue all things of God and his word,

of

of good and honest matters, if we will shew our selues to be true Christians, and abstinent from idle words. Wee should say with David, I will alwaies giue thanks to the Lord, his prayse shall be in my mouth continually. We should resolve with Iob and say: My lips shall surely speak no wickednesse, and my tongue shal vtter forth no deceit: then shall wee vse our tongues to that purpose, to which they were created.

The tongue in Hebrew is called, *Kebod*: id est, *Gloria*, Glory: because it is an instrument to sing forth the glory of God vpon earth. If we vse our tongues to this purpose, then we may truly say with the Poet, *Lingua quid melius*? What is better then the tongue? But if it be abused to the dishonour of Almighty God, if it be an untamed member, uttering out idle, and euill words, then may we conclude with the Poet, and say: *Lingua quid peius eadem*? What is worse then the tongue?

Let euery Christian therefore shew  
him

Psal. 34.1.

Iob. 27.4.

Poet.

Mat. 12.  
34.

Mat. 12. 34

himselfe (as he professeth) a Christian in his speech: For out of the abundance of the heart the mouth speaketh. Euen as the heart standeth affected, so is the speech of euery man: For *Lingua est mentis interpres*: the tongue is the interpreter of the minde: the chaste man speaketh chastly and honestly; the wanton speaketh lewdly and luxuriously: the chiuious person speaketh bitingly, and bitterly. Euen as by his speech a man may bee knowne what Countrey man hee is: so a man by his speech may bee knowne to what kingdome hee belongeth.

Three  
kingdoms.

1

There are three Kingdomes, and men by their talke may bee knowne to which of these they belong. There is, 1. *Promincia Cælestis*, The Kingdome of heauen: and the speech of this Countrey is praying of God, talking of his word, giuing of thanks for the great benefits we haue receiued, and speaking of diuine and heauenly matters: he therfoze that speaketh on this maner (*Idg, non hypocrisis*; that



that is, not hypocritically : For, *Simulata sanctitas duplex iniquitas* : counterfeit holinesse is double vngodlines) surely appertaineth to the Kingdome of heauen.

2 There is *Provincia terrestris*, the Kingdome of earth : and the speech of this Country is talking of terrene and earthly matters, muzzling with the Pole in the cranies, *Terrarumq; poris*, and in the pores of the earth : quite contrary to the nature of man : for, *Os homini sublime dedit* (sayth the Poet) *cælumq; tueri iussit* : God gaue man a lofty face, and bade him look aloft, and hold vp his head towards heauen. According to that of Iohn : *Qui de terra est, de terra loquitur* : Hee that is of the earth, speaketh of the earth. And againe : They are of the world, therefore speake they of the world.

3 There is, *Provincia infernalis* : The kingdome of hell : and the language of this country is swearing, forswearing, cursing, banning and blaspheming : if therefore thou seest  
D such

Quid.

Ioh. 3. 31.

1. Ioh. 4. 5.

such a one, it is to be feared that hee belongeth to the Prouince hel: Thou therefore that wouldest belong to Gods thrice-blessed kingdome, thou that wouldest abstaine from idle words, and so haue the lesse account to make; thou must beware what thou speakest, thou must talke of God and of his word, of holy and heavenly matters.

*Cui.*

2 Hee that would abstaine from idle words, must consider to whom he speaketh: if he speaketh to a scoule, hee must vse few words, for hee spendeth his breath in vaine: if he speaketh to a froward and contentious person, he must vse milde and gentle words, or else he taketh the bellowses to quench the fire: If he speaketh to a wise man hee must vse no vaine Tautologies, or needlesse repetitions: for *frustra fit per plura, quod fieri potest per pauciora*. It is in vaine to vse many words, when we may as well be conceiued in few. If these things be not considered, we may (yea speaking of diuine and holy matter) offend in idle words.

3 If we would abstaine from idle words, we must also consider when to speake; saith Salomon: There is a time to speake; and a time to holde ones peace. Saith one: There is a time when some thing may be spoken; and there is a time when nothing may be spoken; but there is no time when all things may be spoken. These 3. things well considered of vs, we shall abstain from idle words, and haue the lesse account to make at the day of Iudgement. Againe, euery Christian, as he ought to imitate Christ in al things, so he ought to imitate him in his words: Gregory sayth: that *Omnis Christi actio nostra debet esse instructio, id est*: Euery action of Christ ought to bee to vs an example of imitation. Christ had three things in his words worthy of consideration, which we must likewise labour to haue, if we will abstaine from idle words.

1 He had *veritatem in verbis*: truth in his words: Yea, he reporteth of himselfe in Iohn: that hee is *Via, Veritas, & Vita*; The Way, the Truth, and

Quando.

Ecclel. 3. 7.

Gregory.

Ioh. 14. 6.

the Life : Hee therefore that speaketh truth to his neighbour, sheweth himselfe to bee the Childe of CHRIST IESVS, the Fountaine and Origo of all truth : but hee that speaketh leasings, and uttereth forth lies, sheweth himselfe to bee the childe of the diuell, the authoꝝ and originall of all lies.

2 Christ had *utilitatem in verbis* : profite in his wordes. As hee spake truely, so he spake profitably : Hee neuer spake one idle oꝝ unprofitable word through the whole course of his life, which was aboue 32. yeares.

3 Christ had *moderamen in verbis* : A meane in his wordes : Hee neuer was in words excessive; and when iust and necessary occasion was offered, hee was neuer deficient : but Lady Meane (I meane golden vertue) drew forth his well-contrived words out of the rich conduit of his euersflowing Heart. He fulfilled that saying of Iesus the sonne of Syrach : The words of the wise are weighed in a ballance.

In these thre things should euery one imitate Christ Iesus, and then we should abstaine (as he did) from idle, baine, friuolous, and vnprofitable wordes; for which a great account must bee giuen: The which imitation of Christ, the LORD for Christ his sake grant to all men, that they being like vnto him, may bee receiued to reigne with him, and his holy Angels in the thre-happy heauens at that day. Amen.

But I say vnto you, that of euery idle word that men shall, &c.

3 To whom this account must bee giuen. Although in this Scripture that Iudge is not expressely mentioned, yet notwithstanding, *quod subintelligitur non deest*: that which is vnderstood is not wanting; and therefore not to be omitted.

This Iudge therfore, before whose tribunall seat all mankinde must appeare, it is Christ: for hee was appointed of his Father into a triple office; to be a Priest after the order of Melchisedech: to be a Prophet at

Text.

The third part.

2. Cor. 5.  
10.

Ioh. 5. 22.

Mat. 28.  
28.

Pfal. 2. 7,  
8, 9.

Pfal. 110. 1

ter the order of Dauid : to bee a King  
after the order of Salomon : There-  
fore Christ, as he is King ouer all in  
heauen and earth, is this Iudge be-  
fore whom we must all appeare: The  
truth of this is euident in the Epistle  
of S. Paul to the Corinthians : Wee  
must all appeare before the tribunall  
seate of Christ, &c. We read also in  
Iohn; that the Father iudgeth no man,  
but he hath committed all iudgement  
to his Sonne. And in Mathew it is  
written; that all power is given to  
Christ in heauen and in earth. This  
was prophesied of him in the Psalm.  
Thou art my Sonne, this day haue I  
begotten thee : Aske of mee, and I  
will giue thee the heathen for thine in-  
heritance, and the ends of the earth  
for thy possession : Thou shalt crush  
them with a scepter of Iron, and break  
them in pieces like a Potters vessell.

And againe in another place: Sit  
thou at my right hand vntill I make  
thine enemies thy foot-stool. Yea,  
it is an Article of our faith to be-  
leeue, that IESVS CHRIST shall  
come

come againe to iudge both the quicke  
and the dead.

Christ is therefore the Iudge : yea  
he is *verè Index*, a right Iudge : for  
this word *Index*, that is, Iudge, is as  
much as *ius dicens*, *id est* : One that  
speaketh Iustice : and *Iudico*, that is,  
to iudge, is as much as *ius dico* : to  
speake Iustice, and *iudicium*, that is,  
iudgement, is as much as *iurisdictum*,  
if I may so terme it, that is : a Iust  
and Right speech.

So Christ being an upright Iudge,  
maintaineth Iustice in iudgement,  
hee is a Iudge that will vse no parti-  
ality, but will reward euery man ac-  
cording to his workes : he is a Iudge  
that hath no respect of persons. Wen  
in this world may fitly bee compared  
to Actors of a Comedy vpon a Stage :  
Wherein, one acteth the part of a  
Prince, another of a Duke, ano-  
ther of an Earle, another of a No-  
ble man, another of a Gentleman,  
another of a Magistrate, another of a  
Parchant, another of a Countriman,  
another of a Seruant : one acteth one

Iudge.

Rom. 2. 12.

part; one, another: and so long as they are vpon the stage, so long there is respect (according to their parts) one of another amongst them: But when the Comedy is ended, and the stage pulled downe, then there is no such respect amongst them: yea, many times he that played the basest part is the best man.

So likewise, so long as men act sundrie parts vpon the stage of this earth, that is, so long as men do liue in seuerall vocations, so long there is respect amongst men, and that woorthily: but when as the Comedy shall be ended; that is, the day of doome shall come vpon all men, when as the stage shall be pulled downe, that is, the earth shall be changed, (for the earth shall neuer be brought ad nouens, to nothing: but onely the corruptiue qualities shall be consumed) then shall there be no respect of persons amongst men: yea, it may be that the poore man shall be greater before God than the rich man. Yea, and besides all this, vpon the earth God hath no respect of persons



persons ( although there bee respect amongst men ) but every man shall receive according to his workes, the Prince as well as the Subject, the Rich as well as the poore.

If a Judge then should come into a Citty, and should iudge the greatest part of the Citty to death, sparing no man, *nec precio, nec prece*, neither by bribes, nor entreaties: would not every man in that Citty bee in great perplexity and feare? So feare this Judge, who shal come with thousands of Angels in great Pompe, Majesty, & Glozy, into the Citty of this world, and iudge the greatest part of mankind to death and damnation, sparing no man; neither precio, noz prece, neither by bribes, noz yet by intreaties, a Judge that will vse no partiality: A Iudge that is able to destroy both body & soule in hell fire for euermore: Feare this Judge, this terrible Judge, this iust Judge, this strict Judge, y wil not suffer one idle word to escape in iudgement: thou that hast offended this Judge by thy manifold

Iam. 4. 12.

fold transgressions, thou that hast de-  
serued for them everlasting torments  
in the pit of hell, feare him, quake and  
tremble befoze him, at the hearing of  
this hard saying: But I say vnto you,  
that of euery idle word that men shall  
speake, they shall giue account there-  
of at the day of Iudgement.

Iob. 31. 14.

Hilarion.

If Paul a chosen vessel, and a  
faithfull seruant of Iesus Christ, was  
afraide of this iudgement: If the  
iust and vp-right man Iob cryed out  
and said: *Quid agam, quò me conuertam  
cum venerit Dominus ad iudicandum?*  
What shall I doe, ô whither shall I  
turne mee when the Lord cometh  
to iudgement? If blessed Hilary (who  
from the fourteenth yeere of his age  
serued the LORD in singlenesse of  
heart, and in sincerity of life to his  
liues end) was afraid of this day, as  
it appeareth by his speech vpon his  
death-bed; *Egredere anima, egredere:  
quid times? quid dubitas?* What is, Go  
forth, O Soule, goe forth: Why art  
thou afraide? why doubtest thou?  
thou hast serued Christ these seuenty  
yeares.

yeares, and art now afraid to depart?  
If these holy men were afraid of  
this terrible day, how oughtest thou  
(O sinner) that art defiled with  
sinne from top to toe, that hast not  
serued thy GOD (as thou ough-  
test) one day in seuentye yeares, how  
oughtest thou to quake and tremble?  
If the Iust shall scarce bee saued,  
where shalt thou (poore wretch)  
appeare?

If the people of Israel trembled at  
the presence of God on Mount Sinai,  
when the Lord gaue vnto them his  
Lawe, and (as a Schoole-Master)  
read a Lecture to all the world: how  
terrible will his presence be when he  
shall come to exact this Lecture at  
thy hands, how thou hast conned the  
same.

If Iohn and Daniel, at the sight of a  
milde Angell, fell vpon the earth as  
dead: how shalt thou (poore sinner) in-  
dure the presence of this terrible  
Iudge? If Haman could not abide the  
angry countenance of King Ahasue-  
rosh, how shalt thou (O wicked man)  
abide

1: Pet. 4.  
18.

Exo. 16. 18

Apoc. 1. 17  
Dan. 8. 17.

Heb. 7. 6.

Gen. 3. 8.

abide the angry countenance of this frowning Iudge? If Adam for the commission of one sinne, ranne from God in great feare, and hid himselfe behinde the bush: whither shalt thou (O sinful Adamite, that hast committed as many sinnes as stars in sky, as haire on head, and sands by sea, *Immo horum numerum numero non clauditor*

*ullo*: Yea the number of them is not to be numbred) whither (I say) shalt thou desire to runne? and where shalt thou desire to run? and where shalt thou wish to hide thy selfe from this terrible Iudge? O (sayth Augustine)

Augustine.

*mallem impij esse in inferno, quam videre faciem irati Iudicis*; The wicked had rather be tormented in hell, then see the face of this fearefull Iudge. When shalt thou cry to the mountaines: *Cadite super me*, Fall vpon me: and to the Hills, *Abcondite me a facie sedentis super thronum, & ab ira Agni*; *id est*, Hide me from the face of him that sitteth vpon the Throne, and from the wrath of the Lambe.

Apoc. 6. 16

When shall the booke be opened, *videlicet*,

*delicet*, the euidence of thy woꝝkes in this life, recoꝝded freshly in the testimony of thine owne conscience, and in the true and infallible memoꝝy of Gods eternall wisedome: then shall thy sinnes be set in order befoꝝe thine eyes: heauen and earth shall witnesse against thee: yea, thine owne Conscience shall condemne thee: and *Conscientia est mille testis*: Thy Conscience is a thousand witnesses to condemne thee. The diuell shall pleade hard (most pitifull wꝛetch) foꝝ thy soule and body, accusing thee on this manner: O *Index iustissime*, O most iust Iudge, thou hast, in the aboundance of thy lone, suffered many toꝝments of hell vpon the Crosse at Golgotha, foꝝ the redemption of this wꝛetch: thou hast offered him (times innumerable) redemption, iustification, and endlesse happinesse: yet neuerthelesse he hath despised thee, and hated thy instruction, and hath chosen rather to follow me, then thee; rather to walke in iniquity, after my example, then in holinesse of life, after thine; he hath cho-

Psal. 50. 11  
Psal. 50. 4  
Rom. 1. 15.

chosen to be my seruant; rather then thine: therefore what remaineth, but that thou shouldest refuse him, that refused thee, and that I should receiue him to euerlasting torments, that hath hitherto serued me?

When thou (poore soule) shalt heare this pitifull Plea, and confesse the same to be too true: what shall become of thee, or whither shalt thou turne thee for comfort? Alacke, alack, thou shalt haue no hope of saluation: for aboue thee, thou shalt see the Judge angry with thee for thy sinnes, and the blessed Angels reioycing & laughing at thy destruction: beneath thee, thou shalt see hell open, and the fiery furnace ready to receiue thee to torment; on thy right hand shall be thy sinnes accusing thee, on thy left hand, the diuels ready to execute Gods iudgements vpon thee: within thee shall lye thy conscience gnawing, without thee the damned crue bewailing, on euery side fire burning: and then shalt thou receiue this lamentable sentence: Go from me yee cursed,

*Generall day of Iudgement.*

51

curſed, into euerlaſting fire, which is prepared for the diuel and his Angels. Every one of theſe wordes are able to cut thy heart aſunder. Goe from me: Hitherto I haue bin a Father to thee, I haue beſtowed many comfortable benefits vpon thee; I haue had great care of thee; but now go from me into torments inexprẽſſible, where thou ſhalt cry vnto mee, but I will not heare thee: in torment ſhalt thou lye comfortleſſe, in hell thy torment ſhall be endleſſe: I wil put a gulfe betweene thee and me, to make thy torment remedileſſe: thou ſhalt be dying alwaies, yet neuer dead: thou ſhalt ſeek death, but neuer finde it: thou ſhalt bee burning alwaies, yet neuer burnt to death: thy meate ſhall be griping hunger, and famine intolerable, thy drink ſhall be lakes of fire and brimſtone: thy muſicke ſhall be howling & roaring of crying diuels, and weeping, wailing, and gnaſhing of teeth.

Ye curſed: Thou haſt been called hitherto by renowned and glorious titles;

Goe.

Apoc. 9. 6.  
Luke 6:25.

Pſal. 11. 6.  
Mat. 13. 42

Ye curſed.

ties; as Prince, Duke, Noble, Reuerend, Pastor, &c. But now thou shalt haue another title: thou shalt be called Cursed: cursed shalt thou be of God, whose curse is *Pœnarum inflictio*, id est: punishment: cursed shalt thou be of all the blessed Angels in heauen, whose curse is *Conscientia cruciament*, id est: vexation of thy conscience: Cursed shalt thou be of all the diuels in hell, whose curse is *Pœnarum executio*, id est: the execution of thy punishment prescribed; according to that of the Poet; *Minos examen, Radamantibus dat cruciament: tertius heu frater tertius inra tenet*, id est: One diuell rippeth vp thy examination, another diuell tormenteth thee, the third is not behind to adde one torment to another vpon thee. Cursed mozeouer shalt thou be of all the damned crue, whose curse is *pœnarum aggrauatio*, id est, the augmentation of thy torment: Thus cursed shalt thou bee of all things fozeuermoze.

Into euer-  
lasting fire

Into euerlasting fire: O miserable  
torment! Where were some comfort  
to



to the damned soule, if these torments should haue end; but that shall neuer be. **O** miserable wretch! Thou shalt bee bound hand and foot, and cast into this euerlasting fire. In respect of which fire; all earthly elementall fire is but as fire painted on a wall; thy torments shall bee endlesse, easlesse, and remediesse.

Mat. 22. 13

Which is prepared for the diuel and his Angels: Heauen was prepared for thee, and not hell: thou wert bozne to glozy, and not to torment; but because thou hast chosen to follow the diuell; and not **God**, therefore, Go from me, yee curst, into euerlasting fire, which is prepared for the diuell, and thee his wicked Angell, where thou shalt lie weeping, and wailing, and gnashing of thy teeth for euermore.

Which is prepared

The consideration of these things should stirre by euery Christian to looke about him; to be carefull and circumspect to all his waies; that hee tread not his shooe awry at any time, that he offend not this feareful Judge

Zeph. 1. 15

Apoc. 6. 9,  
10.

Phil. 1. 23.

Apoc. 22.

Mat. 16. 26.

in any thing, that at this day of iudgement he may find him a gentle and louing Lambe, and not a Lyon of Iuda; for as to the wicked this Iudge is terrible, so to the godly he is a friendly and a welcom Iudge: as to the wicked the day of iudgement is a day of desolation, a day of clouds and blacknesse; so to the godly it is a day of Redemption: yea the godly shall leape for ioy at that day: and for the comming of that day the blessed Spirits in heauen cry out, saying, How long Lord! and the blessed ones vpon earth desire the comming of this day also, saying with Paul, *Cupimus dissolui, & esse cum Christo, id est:* We desire to be dissolued, and to be with CHRIST; and praying with Iohn, *Veni Domine Iesu*; Come Lord IESVS, come quickly. Let every Christian therefore so lead his life, that it may goe well with him at that day; What if I haue all the world, and lose my soule at that day, what doth it profit mee?

If a man bee called to appeare before some earthly Iudge, he will haue an

an especiall care to array himselfe in the best maner he may, and to behaue himselfe accordingly, that hee may be the better accepted of him. So euery Christian, against the day of Iudgement, when hee must appeare befoze the King of Kings, and Iudge of all the world, must haue an especiall care to put on the Wedding garment of Christs Righteousnesse and Regeneration, lest hee be sent packing to hell with the wicked, and all those that forget God.

Mordecai, because hee went basely in sackloth, could not bee permitted to come into the Kings Palace: and dost thou thinke (whatsoever thou art) that thou shalt bee admitted into that Glorious Palace of the King of heauen, hauing on the stinking, defiled, & abominable garment of impurity, & the menstruous cloth of iniquity? No, no, the Lord wil spue thee out of his mouth: a stinking carcas stinketh not so befoze men, as a polluted sinner in the nostrils of Almighty God.

Hest. 4.2.

Dan.1.4.

Psal.14. 1.

Apoc.19. 1

Nebuchadnezzar would haue no childzen in his Palace, but those that were wise and beautifull: and doest thou thinke that the King of heauen and earth will haue any soles; that is, sinners (foz the sinner is called a sole in the Scripture: The foole saith in his hart, there is no God) to dwel with Him in his Palace? o; dost thou think that any vgly person shall be suffered there, that is; any sinner: (foz the sinner : is an vgly, and abominable thing in the sight of God?) No, the Lord will entertaine none into his Kingdom, but such as are beautifull, shining in holinesse, purity, and righteousness, as the portals of the bur with Sunne: such as are without spot o; wrinkle, *Omnino ad imaginem suam*: altogether like vnto him: holy as he is holy, pure as he is pure: Such will the Lord haue in his Kingdome to sing Halleluiah: Saluation, and Glory, and Honour, and Power be to the LORD our GOD.

Wherefoze as the thiefe is exceeding prouident, and very carefull how hee  
may

may answer the Judge at the Barre: and as in earthly Courts men will be very carefull to provide an answer against they be called: yea, and will make some friend to the Judge, that they may speed the better: so likewise every Christian soule should carefully provide a good answer against hee be cited by the Apparitour Death, to appeare before Christ at the generall Court of heauen: and that then it may goe well with him, let him get some friend to moue the Judge in his behalfe, as he tendreth the welfare of his deare soule. And who must that friend be? not Mary, nor Peter, but it must be CHRIST IESVS, that sitteth at the right hand of his Father in glozy, and maketh dayly intercession for the sinnes of the whole world. Get him for thy Doctor (who offereth himselfe to all) and then happy shalt thou be; the Diuell shall not preuaile against thee, for Christ hath broken his head; the gates of hell shall not preuaile against thee; for Christ hath conquered them: & death shall not

Psal. 144.  
15.

hold thee captiue, for Christ hath overcome it : Happy art thou that art in such a case; yea blessed art thou if thou hast the Lord for thy God.

Thus much for the third part of this Text : namely, of the Judge to whom we must give an account.

*Text.*

But I say vnto you, that of euery idle word, &c.

The fourth  
part.

4 When we shall give an account: It is sayd here, at the day of Iudgement.

Acts 1. 7.

The time when this great and generall day shall be, cannot be knowne of mortall man : yea, it is not for man to know of it : as we may read in the Acts : It is not for you to know the times & seasons, which God hath put in his owne power : yea, Christ himselfe knoweth not of this day. But of that day and howre (sayth Marke) knoweth no man, no, not the Angels which are in heauen, neither the Son himselfe, saue the Father, *id est* : Christ according to his humane nature knoweth not of it, but according to his Diuine nature, hee knoweth of it

Marke 13.

it as well as God the Father: for hee is co-equall with God the Father, in knowledge, Wisedome, and in all things whatsoeuer: yea, he knew of this day befoze the foundation of the world was layd; yea, He Himselfe shall sit Iudge at that day.

God will not haue vs know of this day, when it shall be, for these three causes.

1 To proue and try our patience, faith, and other vertues: to see whether we will put our whole trust and assistance in him, although we know not the time of our dissolution.

2 To bidele our curiosity, and peeuish inquisition after such (too high) matters: *Qua supra nos, nihil ad nos*: That which is aboue our capacity, we ought not to meddle withall.

3 To keep vs in continuall watchfulness: for if we knew certainly the day of death and iudgement, surely it would be a great and forcible motiue to drawe vs to a loose, negligent, and secure kinde of life. Watch therefore (sayth the Euangelist) because yee

1

2

Aristotle.

3

Mat. 24. 42

knowe not when your Master will come. For these three causes the Lord will not haue vs know of the time of iudgement.

Although (my beloued in Christ) we know not the certainty of the time of this day : yet neuerthelesse wee must know, that this great and general day cannot be far off, both according to the Prophecies of holy Fathers, as also to the trueth of holy Scriptures.

*Augustine.*

Augustine, in his booke vpon Genesis, against the Manichees saith, that the world should last sixe ages: the first from Adam to Noah; the second from Noah to Abraham; the third from Abraham to David; the fourth from David to the transmigration of Babylon; the fifth from the transmigration of Babylon, to the coming of Christ in the flesh: the sixth from the coming of Christ in the flesh, to his coming againe to iudgement. So that according to his Prophecie wee liue in the last age, which last age is called of Iohn, *Hora extrema*, or *hora*

1.Ioh.2.28

*notissima,*



*nonissima*, the last houre: But how long this last houre doth last, he that is Alpha and Omega, the First & the Last, the everlasting God alone doth know.

The Hebrewes they boast of the Prophecy of Eliah, a great man in those dayes: he prophesied that the world should last 6000 yeares: 2000 befoze the Law, 2000 vnder the Law, and 2000 from Christ to Christ.

*Eliah.*

If this his prophecy holds true, the world cannot last 400 yeares: for since Christ his comming in the flesh, it was 1615 at Christs tide last past, according to the computation of the Church from time to time. But leauing men, and comming to the Scriptures, which cannot erre, for *Humanum est errare*; Man may, yea and doth many times erre.

Saint Paul saith to the Corinthians: Wee are they vpon whom the ends of the world are come. If therefore the ends of the world were come vpon them that liued aboue 1560 yeares agoe, then surely Domes day cannot now possibly be farre off.

1. Cor. 20.  
11.

James

Iam. 5.9.

Mat. 3.2.

James likewise sayth : Behold the Iudge standeth before the dore.

Iohn Baptist preached Repentance to the Iewes, saying : Repent, for the Kingdome of Heauen is at hand.

So that by these places of Scripture it is euident, that the Generall day of Iudgement is at hand : as also by the signes & tokens which should go before this day immediately, of which many, yea almost all, are already fulfilled.

Moreover, wee must (deare brethren) know, that there is a two-fold iudgement; the one called a particular Iudgement, the other called a generall Iudgement.

I  
Death  
what.

I The particular Iudgement is exercised & executed vpon euery man immediatly after death, which is, *Se-gregatio animæ à corpore* : A separation of the soule from the body.

Heb. 9.27.  
2.Es. 14.15.

Of this particular iudgement we may reade in the Epistle to the Hebrewes: It is appointed vnto men that they shal once dy, and after that cometh Iudgement. And though the generall

general iudgement commeth not these 4000. years; yet particular iudgement commeth at the day of our death; and look as we at the day of our death shall be found, so shall we be iudged: and as we then shall be iudged, so shall we be iudged at the generall iudgement.

2 The general iudgement (of which this Scripture speaketh) is exercised and executed vpon all men together by Christ: who shall, by his power, raise all those vp againe that haue bin dead from the beginning of the world, to that time: and they shall be presented al together (being againe vnited to their soules) before Christs Tribunal seat, who shall come downe in a cloud from heauen, in great maiesty and glozy, with thousands of blessed Angels attending vpon him: and hee shal giue sentence vpon all in general: the wicked shall be cast into euerlasting fire, & the godly he shall carry vp with him into Cœlum Empiræum, the third and highest heauen, (where hee now in body reigneth and remaineth) there to reape ioyes vspeakable for euermore.

But

Obiect.

But some man may obiect and say,  
Why (I pray you) shall there bee a  
generall iudgement, when as all are  
iudged in the particular iudgement?  
what, shall there be two iudgements  
executed?

Answer.

There shall (not withstanding the  
particular) be a generall iudgement,  
and that for three causes.

1 Because in the particular iudgement, the soule of man is iudged onely, but then both soule and body shall be iudged.

2 In the particular iudgement, the soule onely is either rewarded or punished: but then both soule and body, either shall be rewarded with ioyes, or punished with torments.

3 There shall be a generall iudgement, to declare to all the world, assembled then together, the iust iudgement of God, that he hath iustly saved the godly, and iustly condemned the wicked: yea, the very wicked themselves shall confesse no lesse. -

By reason of this generall iudgement, some light-brain'd heretikes there

There be that say, that there is no particular iudgement at all, and that the soule immediately after death is not iudged; for whereas it is sayd, *Hodie mecum eris in Paradiso*: To day thou shalt be with me in Paradise, the speech of our Saviour to the thiefe: they take that word (*hodie, id est: to day*) for 1000 yeares; and bring for p<sup>r</sup>oofe hereof the place of the Psalm, A thousand yeeres in thy sight are as yesterday.

Luke 23.  
43.

Psal. 90. 4.

But to answer them: this place of Scripture is not so to be understood, as that a thousand yeares should be taken for a day, or a day for a thousand yeares: for he saith not a thousand yeares are a day: but a thousand yeares in the sight of God, that is, in respect of the eternity and everlastingnesse of God, are as a day: It is therefore spoken on this manner to expresse the eternity of God, as if hee should say; a thousand yeares with man, in respect of the eternity of God, are but as a day: for as many as are, have bin, and ever shall be the dayes of man, so many thousand; yea, so manie thou-

thousand thousands yeares is the Eternity of God : Hee is Alpha and Omega, the First and the Last, before all beginnings, and shall neuer haue ending.

Gen.2.17.

Againe, they alledge that place of Genesis; In that day that thou eatest thereof; (namely of the forbidden fruit) thou shalt die the death.

Obiect.

Now (saith the Heretique) that day they died not, but liued many hundred yeares after : Wherefore by a day is vnderstood many hundred yeares.

Answer.

But I answer, that that day (wherein Adam did eate of the forbidden fruite) euen that day did hee die : that is, that day by sinne he was separated from God, then the which separation no death is greater; for: *Ut vita corporis*

Augustine.

*est anima, ita vita animae est Deus; tolle animam, perit corpus, tolle Deum, moritur anima; id est: As the soule is the life of the body, so God is the life of the soule take away the soule, the body dyeth; take away God, the soule is dead: So that Adam that day dyed in soule, being*

ing seperated from the Lord; yea that day Adam was made subiect to death in this life, and in the life to come; that day hee had the beginnings of death seazing vpon him: for he was presently cast out of Paradise into the ragged world, he was cursed and all his posterity; yea, hee should haue gone to hell, had not the second Adam broken the head of the subtill serpent that inticed him to sinne. Yea, the Thiefe vpon the Crosse had Paradise that day in his soule, in which he suffered in body; although he had it not in so full measure, as he shall at the generall day, when his soule shall take vnto it the body againe: *Hodie*, to day, thy soule with my soule, shall be in Paradise: that is, in my Fathers Kingdome.

Where is now the Heretique that confoundeth particular iudgement?

Where is now the Epicure, that thinketh there is no iudgement at all?

Where is now the ignorant Papist, that dreameth of Purgatory: and he that fondly thinketh that there is

Heb.9.27.

is Limbus Patrum & Limbus Puero-  
rum: and where are those that imagin  
of a place of aboad, betwene heauen  
and hell: I turne them altogether to  
the Hebrewes for wisdome; in this  
point, where they shall find that after  
death the soule of man is iudged.

Phil.1.23.

Would Paul haue so earnestly desi-  
red to haue bene dissolued, if he should  
not presently haue been with Christ:

1. Cor. 13.  
12.

He saith, That in this world we see  
in a glasse darkly. We see but Gods  
back-part as Moses did: that is, but a  
little of the fauour of GOD: But then,  
that is, after this life ended, we shall  
see God face to face: that is, we shall  
haue the full fruition of him.

Ex.33.23.

Luke. 19.  
22

We reade of Diues and Lazarus,  
that after death the one was iudged  
to heauen, the other to hell: which is a  
Parable to signifie the truth of this  
particular iudgement.

Eccl. 12.7

And (to conclude this point) wee  
read in Salomon: That the dust return-  
eth to the earth from whence it came,  
and the Spirit to God that gaue it.

So that we may learne from hence  
the



the uncertainty of the day of Iudgement. Well sayth Bernard: *Nihil certius morte, horum mortis nihil incertius*: that is, Nothing is more certain then death, and there is nothing more uncertaine then the houre of death.

¶ Let euery Christian therefore (that willeth the saluation of his soule at the day of death and Iudgement) beware of security and carelesse living: let no man deferre repentance, and amendment of life, lest death come when hee looketh not for it, and so being vnprepared, hee be cast into hell-fire.

¶ The old world had 120 yeares to repent in: Nisue had 40 dayes to repent in, Israel had 40 yeeres to repent in: but thou (Watan) knowest not how long thou hast to liue: thou hast no lease of thy life, thou art here to day, and gone to morrow: when the houre of thy life bee ended, and the glasse be runne, thou must away: death waiteth for thee in euery place, and at all times: therefore waite thou for it, playing the fine wise virgins, that

The vse here of. Bernard.

Gen. 6.3.  
lonas 1. 4.  
Pla. 9. 5. 10

1512

**Iosephus.**

Gen. 2.

... 12001

61.7.9.214

**Gen. 7.23.**

Luke 13.3.

had the candle of faith burning in the  
lamps of their hearts, nourished with  
the oil of love and washed.

Jerusalem, because she would not be brought to repentance, she was destroyed: many hundred thousands of her children were brought to death: and many hundred thousands taken captive by Titus Vespasian the Roman Emperour: many cast to wilde beasts and devoured.

The children of Israel, because they were a stiff-necked people, and a froward generation; and would not be brought to repentance; how many thousands of them lay slain in the wilderness? 600000 males, except Joshua and Caleb, and their company.

The old world, because they would take no warning, and could not be brought to amendment of life: the flood drowned them all, except faithfull Noah and his godly family: And except thou repentest, thou likewise shalt perish, according to that of Luke: Except ye repent, ye shall all likewise perish: Behold, therefore, and

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re-

repent betimes : *Felix quem faciunt  
aliena pericula cantum* : Happy is hee  
whom other mens harmes do make to  
beware.

Refuse no good motions knocking  
at the doore of thy heart, but entertaine  
them willingly : according to the  
counsell of Augustine : If he offereth  
thee grace to day (sayth hee) take it,  
make much of it, for thou knowest  
not whether hee will offer the same to  
morrow : Make no long tarrying to  
turne to the Lord, and put not off from  
day to day : the longer thou remain-  
est in thy sin, the harder it is for thee  
to repent : for, *Qui non est Hodie, cras  
minime poenitebit* : If thou beest not fit  
for amendment to day, thou wilt bee  
lesse fit to morrow. Therefore, while  
the Lord speaketh to thee, make him  
answers : while he calleth vnto thee,  
let there be an echo in thine heart, as  
was in the hart of Dauid : Seek ye my  
face : thy face Lord will I seeke : And  
while it is sayd to day, harden not your  
hearts : All no time deferre repentance,  
for the day of death and Iudgement is

Augustine.

Poet.

Psal. 27.9.

uncertaine; as saith Chrysostome: *Pœnitenti veniam spondit, sed vivendi in crastinum non spondit*, that is, The Lord hath promised pardon to him that repenteth, but to live till to-morrow, he hath not promised.

Obiect.

But some there bee in the world, that will say, (that moze it is to be lamented) I am yong, I will live a while after my hearts desire, and in my old age I will repent mee of my sinnes: for God hath promised (who will be as good as his word.) At what time soever a sinner doth repent him of his sinnes from the bottome of his heart, I will put all his wickednes out of my remembrance, saith the Lord. And will pray to the Lord for forgiveness of their sinnes, as Augustine said before his conversion: *Ignosce mihi, ac noli modo* Forgive mee my sinnes, but not now: let mee sinne in my youth, and pardon mee in mine age: Thus they would desire to die the death of the righteous: but they would not live the life of the righteous: but let these gracelesse persons

Eze. 18. 21.  
22.

Augustine.

persons (that thus defer repentance)  
beware of two things.

1. Let them beware of suddaine  
death: let them take heed, lest they be  
cut off in the midst of their sins; as  
Iobs children in the midst of their  
banqueting and rioting were sud-  
dainly slaine by the fall of a house: and  
as the flood came vnlooked for and  
drowned the old world.

Iob. i. 18.

Linne reporteth a fearefull example  
of suddaine death: saith he, there were  
two old men that frequented two Har-  
lots, and presently vpon the fact com-  
mitted, they both suddainly dyed: the  
one was thrust through with a dag-  
ger the other dyed suddainly of an  
Apoplexy: which is a disease ingen-  
dred of abundance of grosse humors,  
which doe fill those vessels and recep-  
toles of the head; from whence  
commeth feeling and mouing of the  
body, as saith Galen, (and there-  
fore they that haue this disease, are  
deprived of all sense, feeling and  
mouing.

Linne.

Galen.

2. Let euery lusty youker and del-

perate

perate ruffian, set this fearefull example before his eyes.

Augustine.

Againe, the young man dyeth as soone as the old: the Lambes skin is brought to the Market, as well as the old Croner: true is the saying of Augustine: *Vita dum crescit, decrescit: vita mortalis & mors mortalis: id est: Life while it increaseth, decreaseth; life is dying, and death is living.*

Let all men that refuse the mercy of God, and asserre their repentance, knowe, that repentance is not their command, but it is the great mercy of God: and it is to be feared, that they that haue refused it offered, when they would haue it, they shall go without, according to that countrie Proverbe: If you will not when you may; when you will, you shall haue nay. And it is commonly seene, that *Quia vix, sine ira: as a man liueth (commonly) he dyeth: He that will liue without repentance, must looke to dye without repentance.*

Though God spared the Thiefe at the last day, yet let no man presume

of

of that : for that was a medicine a-  
gainst desperation, and not a matter  
of invitation : saith one ; God spared  
one, that no man might despaire ; hee  
spared but one, that no man might  
presume.

Let euery man therefore (in the  
fears of God) without all delay, seeke  
for amendment of life : let them (as  
Gregory wisheth) *Plangere plangentia* :  
Bewaile their finnes that ought to bee  
lamented : and as they haue giuen  
their members as weapons of vnright-  
eousnesse to iniquity, so let them now  
giue them as weapons of righteous-  
nesse to holinesse. Repent (deere bre-  
thren) betimes.

Rom. 6.13.

*Vno Deo gratias, toti mundo tunculatus :*  
*Crimine mundatus, semper transire paratus.*  
That is : )  
Liue vnto God a thankfull wight,  
And to the world dye : alwayes ready  
Cleaue thy selfe from wickednesse ;  
Alwayes ready hence to flye.  
Play the wise Steward, lay vp  
treasures

Poet.

treasures in heaven for thy soule, imitate the Visnure which gathers in Summer, whereby wee may liue in Winter.

Damascene.

Damascene reporteth an excellent History touching this purpose: saith he; There was a country where they chose their King of the poorest and basest sort of the people, and upon any dislikement taken, they would depose him from his Throne, and exile him into an Island, whers hee should be starued to death. Now one wise fellow (considering hereof) sent money befoze into that Island, into which hee should be banished; and when he was banished, he was receiued into the Island with great triumph.

So, against thou bee banished by death from this world, without penny or farthing, (for naked thou camest, and naked thou must goe) thou must prouide while thou art in this life, whereby thou maist liue in heaven hereafter.

Let nothing therefore make thee deferre thy amendment, but whilst Christ,

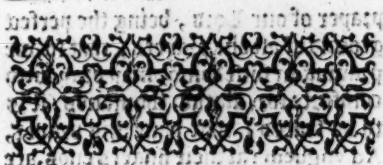


Christ calleth thee, run vnto him. Put  
on Ieromes resolution, who sayd: If  
my Mother were hanging about my  
neck, if my brethren were on euery  
side, howling, and crying, and if my  
Father were on his bare knees, kneel-  
ing before me to detaine mee in their  
wicked and sinfull course of life, what  
would I doe? I would shake off my  
brother to the ground, I would de-  
spise and hate al my kindred and kins-  
folkes, and I would tread and trample  
my Father vnder my feete, thereby to  
flye to CHRIST when hee calleth  
mee.

*Ierome.*

So shouldest thou resolue the a-  
mendment of life. The Lord of hea-  
uen for his sweet Sonne Christ Iesus  
his sake, grant to thee (deare Reader)  
and me, to both of vs his holy Spi-  
rit, that wee may stand blameable  
before the Iudge, at that great and  
generall day: that we (being cloathed  
with the long white robes of righte-  
ousness) may bee in the number of  
those to whom it shall bee sayd then:  
Come yee blessed Children of my  
Father,

Father, inherit the Kingdome which  
was prepared for you from the begin-  
ning of the world. Grant this, deere  
Father, for thy deere Sonnes sake,  
Christ Iesus, our only Lord and Sa-  
nour: to whom with thee and the ho-  
ly Spirit, wee ascribe all Power,  
Glozy, and Dominion, and Sing  
Halleluiah to thee (O blest  
Trinity) for euer  
and euer: Amen.



*A True and Comfortable*  
 Exposition of the Lords  
 PRAYER.



As much as prayer  
 to the soule is as  
 necessarie as the  
 keele to the ship,  
 the foundation to  
 the house, the moi-  
 sture to the Tree,  
 and the sinewes and ioints to the bo-  
 dy. And forasmuch also as we can  
 haue neither grace to beliene, nor  
 grace to obey, without scrupulous and  
 faithfull prayer, I haue thought good,  
 as briefly as I can (for the helping of  
 the ignorant in the performent of  
 this Christian duety) to expound the  
 prayer

prayer of our Lord, being the perfect ground of all our prayers; that so, we praying in wisdom, may pray with comfort: for, alacke, thousands (it is to be feared) that haue this prayer, *Ad vnguem*: at their fingers ends, are altogether ignorant of the worthy contents of the same.

Concerning which prayer, I obserue these foure things.

Luke 12.  
1, 2

First, the occasion hereof, and that was upon the complaint and suite of the Disciples, who (being weak in this gift) entreated Christs helpe, saying: Master, teach vs to pray, as Iohn also taught his Disciples: And he said vnto them, When ye pray, say: *Our Father which art in heauen, &c.*

So that Christ gaue them this prayer, not onely to vse the prescript forme thereof, but also to frame all their prayers suitable to the same.

Secondly, The breuety hereof, containing but foure, and those short petitions.

It

It pleased Christ in his wisdom  
to make it brieſe and ſhort; for theſe  
three cauſes.

1 That it might be ſooner leaſured,  
and better kept.

2 That it might be often repea-  
ted, and not wearſome.

3 That it might take away all ex-  
cuſe from thoſe that in any reſpect  
neglect prayer.

Thirdly, The excellency hereof;  
and that is double.

In reſpect of the Author, it was  
made by Chriſt himſelfe, who is the  
wiſedome of the Father.

2 In reſpect of the Subiect; for it  
containeth in it (thogh neuer ſo ſhort)  
whatſoever is neceſſary for Gods  
glozie, our preſent good, and euerla-  
ſting comfort.

Fourthly, The neceſſity hereof; it  
is as neceſſary to the Chriſtian ſoule,  
as a Caſtle or Bulwarke to the Ci-  
tie.

This Prayer (whereof I haue  
ſpoken) containeth in it generally  
three things.

First

	<p><b>First, a Preface.</b></p> <p><b>Secondly, Periculous.</b></p> <p><b>Thirdly, a Conclusion.</b></p>
The Preface.	<p>The Preface is set before in these words: Our Father which art in heaven.</p>
The first part.	<p>The Preface consisteth of two parts.</p> <p>The first part concerneth our owne selves, in these words: Our Father.</p>
The second part.	<p>The second part of the Preface concerneth God, in these words: Which art in heaven.</p>
	<p>The first part of the Preface concerning our selves, containeth two things.</p>
1	<p>First, a Duty.</p>
2	<p>Secondly, a Periculous.</p>
1	<p>First, a Duty, in this first word: Our.</p>
(Our) Note.	<p>In this word (Our), we are taught what love, care, and affection, should reign in the members of the Mystical Body.</p>
	<p>We should pray for the whole Body of the Saints, as well as for our owne soules. The six last words for it self alone, but for the good of the whole.</p>

whole body: The hand labourerh not  
for it selfe alone, but for the whole  
body: So should wee craue all com-  
fortable Graces for our Brethren,  
and for the whole Body of Christ  
Jesus, as well as for our own selues.

Secondly, a Prerogative, in this  
word Father.

By (Father) heere is not only un-  
derstood the first Person of the Tri-  
nity, but the whole Trinity. For  
as God is sayd to bee our Father, in  
respect of Creation, Redemption,  
and Preservation: So the whole Tri-  
nity haue their parts in them all.

Again, the name of (Father) when  
it is put with any other Person of the  
Trinity, is taken personally; that is,  
for the first Person of the Trinity;  
but when it is put with his creatures,  
it is taken essentially for the whole  
Trinity.

So that in Christ our Mediator,  
Wee that were by nature the children  
of wrath, are become the Sonnes of  
GOD, and Heires of eternall Life.  
And this is the great prerogative of  
the

(Father.)

Ephes. 2.3.

the Children of God.

Note.

To be the sonne of a mighty Monarch and great Prince, is high eminence: but to bee the Adopted Sonne of God, unspeakeable is the excellency of this title.

Uses.

1

1. Joh. 3. 13

Wherein the loue of God both first appeare unto vs: Behold, what loue the FATHER hath shewed on vs, that we should be called the Sonnes of God.

2

Secondly, by this word (Father) our faith is much strengthened in our prayers; for wee pray not to an inexorable iudge, but to a merciful Father, who can deny vs nothing, as we may comfortably reade, Math. 7. 9. 10. 11.

3

Ezek. 36.

28.

Luk. 11. 2.

Thirdly, we haue good warrant to call God Father, and it is no impudency so to do; for we haue Gods promise: You shall be my people, and I will bee your GOD: We haue Christs warrant: When yee pray, say, Our Father: And we haue the holy Ghosts instruction: Rom. 8. 15. Yee haue receiued the Spirit of Adoption, whereby we cry, Abba Father.

Fourthly,



Fourthly; if God be our Father, then let vs haue a continuall care (like good childe) to giue him his due loue, and deserued honour, as hee calleth for the same of vs in the Prophet: A Sonne honoureth his Father; and a Seruant his Master: If I be a Father, where is then mine honour? and if I be a Master, where is then my feare?

Mal. i. 6

Thus much of the first part of this Preface.

The second part of this Preface concerneth God in these words: Which art in Heauen.

The second part.

This second part concerning God, containeth in it a double description.

First, A description of the Maiesty of God.

1.

Secondly, A description of the Habitation of God.

2.

The description of the Maiesty of God, in these words contained (Which art) is double.

First, A description of his Immutability: Which art.

Which art Note..

The Lord in his Essence is immutable,

G

table,

Exod. 3. 14.

table, and in his Attributes without shadow of change: the Lord therefore sending Moses to Pharaoh, bad him say on this manner: I AM, hath sent me.

Mat. 24. 35.

And as God is thus immutable in his Essence and Attributes, so is hee immutable in his Word: Heaven and earth shall passe away, but my Words shall not passe away.

2

And this is a doctrine of much comfort, that the LORD in his Word and Promise is unalterable, and without mutability or change.

Note

Secondly, A description of his Eternity: Which art.

The Lord is to day, yesterday, and the same for ever: Hee was before all beginning, & shall never haue ending: Hee was not in time, nether shall He end in time, but remaineth the same for ever.

3  
In heauen.

Thirdly, A description of Gods habitation, in these words: (In heauen.)

We are here to know, that God cannot properly be said to be in a place, because he is an infinit, & incomprehensible Spirit: He is in heauen by his glory,

glory, in earth by his mercy, in hel by his vindicta, and in the depth of the seas by his miracles. Behold, the heavens, and the heavens of heavens are not able to containe the Lord. Heauen is his seate, earth is his foot-stoole, &c.

1 King. 8  
27.

Yet the Lord is said to be in heauen, as Psal. 2. 4. But he that dwelleth in heauen shall laugh them to skorne, and Psal. 113. 5. Who is like to the Lord our God, that hath his dwelling on high? that is, in heauen, and Psal. 123. 1. I lift vp mine eyes to thee, that dwellest in the heavens.

God is said especially to be in heauen, for these foure causes.

First, because his glory is most manifested in heauen: euen as the seate of the soule, the head and the heart may be said to be, because the soule is most scene there, though it be not in any one place of the body included: so the Lord is said to be in heauen, because his glory doth there most appeare.

Secondly, because heauen is the place

place where Christs Body is, and heaven is the Palace of Angels, and Court of Saints, where they behold the glorious face of God.

3

Thirdly, because God doth there raigne perfectly, and to him there is done absolute obedience.

4

Fourthly, because from thence he manifesteth himselfe to vs, by Reuelations, Oracles, Visions, and the like; and from thence he governeth the world, sending light, heate, raine, and such like.

*Note.*

So that, in that he is said to be in heaven, his Majesty doth not only appeare, but also his Dominion and Power, to which all things in heaven and earth are subiect; as his Goodnes in the word (Father) so his Power in these words (in heaven) are manifested to vs.

*Vses.*

1

This therefore first teacheth vs, that wee must humble our selues in our prayers before the great God of heaven and earth, who is able to damne both body and soule in hel-fire.

*Se-*

Secondly, wee must come befoze Him with all possible reuerence, because Hee is not an ignoble father, or earthly, but an heavenly Father, and a glorious Majesty.

2

Thirdly, wee must mount by our hearts to heaven when wee pray, and there bee present with God.

3

Fourthly, wee must pray especially for Heavenly things, we must looke for all good things for body and soule from thence, and our conuersations must likewise bee holy and heavenly.

4

Thus much of the second part of this Preface.

The second part of this Prayer, are the Petitions themselves in number five.

The second part.

The first three concerne Gods glory, the latter three our owne good.

The first Petition.

The first Petition: Hallowed bee thy Name.

Not..

This is put in the first place, to shew that Gods glory is to be preferred aboue all things, euen aboue the care of our owne soules saluation.

Hallowed.

By hallowed, or sanctified, is not meant that we should adde holinesse to God; but to acknowledge Gods Paieshy holy, and euery way excellent, as it is: the like phrase is vsed in the Gospell of Luke: Wisdome is iustified of her children: that is, acknowledged and declared to be iust.

Luk. 7. 35:

Name.

By the name of God, is not here meant his Commandements, as Leuit. 22. 32. Neither the authority of God, as Mat. 23. 19. But by the name of God is vnderstood the Essence of God, as 1. King. 5. 5. and Psal. 116. 13. and his attributes, by which his Paieshy is made known in some measure to vs, as his Wisdome, Power, Holinesse, Mercy, Justice, &c.

So that in this petition we desire these three things.

First, that we may be enlightned to know the Paieshy of God aright.

Secondly, that we may confesse and acknowledge the Lord to be such a one, as the Scriptures haue recorded of him concerning his Greatnes, Worthinesse, and Attributes, that he

is

is a spirituall substance, most Wise, most Holy, Eternall, Infinite: that he is Great without quantity, Sweet without quality, Everlasting without time: in his Greatnesse Infinite, in his Power omnipotent, in his Wisedome inestimable, in his Judgements terrible: Inuisible, yet seeing all things; Immutabable, yet changing all things; Impouenable, yet mouing all things.

Thirdly, that wee may giue vnto him his due honour, and beare his Image of holinesse befoze the world; in the heart, by louing him and beleeuing in him; in the tongue, by reuerent speaking of him, by praying to him, and prayling him; in the whole man, by obeying him, and holily lining to him.

These therefore faile in the performance of this first Petition.

First, all Atheists that acknowledge no God.

Secondly, all Heathen Idolaters, and ignorant persons, that worship not God aright.

3 Thirdly, all Infidels, that depend  
not vpon his all-commanding Power  
and Might.

4 Fourthly, all proud persons, that  
seeke not Gods glory, but their owne.

5 Fifthly, all swearers, and all that  
vnrreverently take the name of this  
great I E H O V A H in their mouthes.

6 Sixthly, all hard-hearts, that will  
neither be allured by his mercies, nor  
moued by his iudgements.

7 Seuenthly, all vnthankfull wret-  
ches for the benefites continually re-  
ceiued from him.

8 Eightly, all that are negligent in  
offering by the spirituall sacrifice of  
prayer, and call not vpon his name.

9 Ninthly, all prophane people, and  
vngodly liuers whatsoeuer, as Adul-  
terers, Drunkards, Liers, &c.

Thus much concerning the  
first Petition.

The second  
Petition.

Thy.

The second Petition : Thy King-  
dome come.

This word (Thy) sheweth that  
there is a double Kingdome. First,  
the



the Kingdome of God. Secondly, the kingdome of sathan, called the kingdome of darkenesse, Col. 1. 13. Wee pray therefore that sinne may not reigne in our mortall bodies, that wee may not bee bond-slaves to the prince of the ayre, but that the Lord would admit vs into his Kingdome, and rule and raigne ouer vs by his holy Word and Spirit.

This word (Kingdome) is taken many waies in the Scriptures.

First, it is taken for the gouernment of the whole world: as Psalm. 145. 13. Thy Kingdome is an euermlasting Kingdome, and thy dominion endureth throughout all ages.

Secondly, it is taken for that gouernment whereby the Lord ruleth and reigneth in the hearts of the Elect in this world, by his Word and Spirit, which is called the Kingdome of Grace: The Kingdom of God is within vs, Luke 17. 21.

Thirdly, it is taken for that gouernment whereby he ruleth in heauen, most perfectly in the Saints and Angels,

Kingdom.

1

2

3

Angels, and this is called the Kingdome of Glory: In this Kingdome the Elect shall raigne with Christ for ever: Psal. 49. 14.

In this Petition, the first acceptance is not to be understood, but the second of Grace, and the third of Glorie.

So that in this Petition we desire these three things.

1 First, that the Lord would build in vs the Kingdome of Grace, and rule in our harts by his Word and Spirit, sanctifying our spirits to al obedience and godlinesse.

2 Secondly, that this Kingdome of Grace may bee increased in vs daily, That we may grow, *Ephes. 4. 15.* in grace and godlinesse; from the measure of the gift of Christ, *Eph. 4. 7.* to the measure of the age of the fulnesse of Christ, *Ephes. 4. 13.*

3 Thirdly, that our hearts may bee inflamed to long for, and desire the Kingdome of Glorie, that sinne and all wickednesse confounded, we may perfectly glorifie our heavenly Creator,

as Paul prayed, Phil. 1. 23. I desire to be dissolued and be with Christ, and as the **Saints of God**: Romans 8. 23. Wee that haue received the first fruites of the Spirit, euen wee doe sigh and mourne, waiting for the Adoption, euen the Redemption of our body.

These therefore faile in the performance of this second Petition.

First, they that suffer sin to reigne in their mortall members, and yeeld obedience thereunto.

Secondly, they that quench the Spirit of God, and will not be ruled by the good motions and holy directions of the same.

Thirdly, they that make no conscience of their wayes, that contemne the counsell and hearing of the word, and pray not heartily for the free passage and flourishing estate of the same.

Fourthly, they that labour not for perfection in grace.

Fifthly, they that are not prepared for the coming of CHRIST, neither

ther with noꝝ long foꝝ his appearance  
in gloꝝy.

Thus much concerning the  
second Petition.

The third  
Petition.  
Will.

I

**The third Petition:** Thy will bee  
done in earth as it is in heaven.

**The will of God is double.**

**First,** An hidden will: which is the  
immutable purpose and decree of fu-  
ture events: Which will is alwaies  
done, neither can it be changed, oꝝ al-  
tered by any. My counsell shall stand,  
and I will doe whatsoeuer I will, *Esay*  
46. 10. Neither can any resist this  
Will: as *Prou.* 21. 30. There is no  
wisdom, no vnderstanding, no coun-  
sell against the LORD.

**Secondly,** the Will of God is taken  
metaphorically, foꝝ whatsoeuer doth  
declare his Will and proceed from the  
same, as his Precepts, Counsels, and  
Lawes, which the Apostle calleth the  
Good will of God: *Rom.* 12. 2. and  
this Will is called the Reuealed Will  
of God: because it is reuealed unto  
vs by his Word: Of this Will wee  
read,

read; *Psal. 103. 21.* Praise the Lord, all yee his seruants which doe his will: that is, his Commandements: this is the Will which wee pray may bee done.

So that in this Petition, we desire these three things.

First, to deny our selues and our owne wills, and to doe the will of God, and to subiect our wills to Gods will, as well in aduersity, as prosperity.

Secondly, to doe it without delay, while wee are vpon the face of the earth breathing.

Thirdly, to do it as the Angels doe it in heauen; that is, zealously, readily, carefully, and sincerely. The Cherubins haue six wings: two to couer themselves from the face of the Lord; two to couer their feet from men; and two to flie withall, and to doe the will of their Creator, as *Psal. 103. 20.* Euen as: These words doe not here signifie equality, but similitude, as some imagine, because we cannot doe the will of God so perfectly

Thy Will.

1

In earth.

2

As in heauen.

3

As it is.

fectly as the Angels doe & yet, in my iudgement, wee ought to strue for perfection, and resolute perfect obedience to his Will.

These therefore faile in the performance of this third Petition.

1 First, the Papist, that doth imagine he hath Free will to do that which is good.

2 Secondly, they that follow their own wil, either in life or Iudgement.

3 Thirdly, they that will not with patience submit their wills to Gods will in aduersity.

4 Fourthly, they that putt off their obedience till their death-bed, and refuse to giue their whole life to the doing of Gods will on earth.

5 Fifthly, they that are contented with imperfect obedience, taking men, and not Angels, for their example.

6 Sixthly, they that are luke-warme in the service of God, & not zealous.

7 Seventhly, they that seeme to doe Gods Will, and doe it to be seene of men, as Hypocrites: and doe it not sincerely.

Thus

Thus much concerning the  
third Petition.

The fourth Petition : Giue vs this  
day our daily bread.

The fourth  
Petition.

Giue : We are taught from hence  
to seek our food and maintenance from  
God, for he is Lord and giuer of all  
good things.

Giue.

Ob. The rich man, that hath plen-  
ty, needeth not to call vpon God in  
this Petition.

Obiect.

Ans. Rich men, if they want  
Gods blessing, they haue nothing, but  
want (in effect) all. Rich men there-  
fore daily must haue this word (Giue)  
in their mouthes, notwithstanding  
their abundance, and that for these  
two causes.

Answer.

First, that God would preserve  
that which they haue, for many of rich  
do soone become poore, by fire, water,  
theues, &c.

Secondly, that God would blesse  
it vnto him : for a chip, yea a stone  
will nourish life as soone as bread, if  
Gods blessing bee not vpon it : there-  
fore

foze it is called the Staffe of Bread :  
*Esay 3. 1.* Take away a Staffe from  
 an old man, and he falleth ; so take a-  
 way Gods blessings from the bread,  
 and it is vnprofitable.

This day.

This day : The Lord will haue vs  
 pray for the present day , and not for  
 longer time, for these three causes.

1

First, that hereby wee may bee  
 brought to depend vpon his continu-  
 all prouidence by faith , from day to  
 day; thus he dealt with Israel for Man-  
 na, *Exod. 16.*

2

Secondly, that we may hereby lay  
 aside our excessive care, and prouision,  
 for the things of this life.

3

Thirdly, that hereby wee may bee  
 brought to see the vncertainty of our  
 liues, that wee cannot promise to our  
 selues so much as to morrow, as wee  
 may read in *Iam. 4. 14.* To day there-  
 fore wee begge our daily bread , to  
 morrow (it may be) we shall haue no  
 need of this Petition.

Our.

Our : Though this bread bee the  
 Lords gift, yet for these two causes it  
 is called Our.

First.



First, to shew vnto vs, that in Christ we haue right and interest in the good creatures of God, as in the 1. Corinth: 3. 22. Ye are Christs, and all things are yours. God hath giuen vs Christ, and in him all things; they are but Usurpers that receiue them out of Christ.

1

Secondly, to shew that that bread is onely Our, which we obtaine from God, by diligent paines in a lawfull vocation.

1

Daily: Because our lines cannot continue, without a daily supply of these necessaries, as by common experience we do finde.

Daily.

Bread: By bread is meant here (by the figure Synecdoche) all things necessary for this tēporary life; as meat, drinke, cloth, peace, liberty, &c. so it is taken in Genesis; Thou shalt eat thy bread with the sweat of thy browes: that is, thou shalt get thy liuing by labour and the sweat of thy browes.

Bread.

Gen. 3 19.

So that in this Petition we desire these three things.

¶

First,

First,

1

First, that God would in Christ  
 boughsafe vs all things necessary for  
 the maintenance of our mortall life.

2

Secondly, that Hee would blesse  
 our paines and labours in our voca-  
 tions to this end and purpose.

3

Thirdly, that he would giue them  
 vnto vs at such times, and so often as  
 natures necessity requireth, which  
 is dayly and houely.

These therefore faile in the perfor-  
 mance of this fourth Petition.

1

First, they that attribute to the  
 creature vertue of refreshing, which  
 commeth meerey from the blessing  
 of the Creator.

2

Secondly, that distrustfully hoꝝd  
 vp for time to time : as the foole,  
 Luk. 12. 19. Soule, take thy rest, for  
 thou hast goods layd vp for many  
 yeares.

3

Thirdly, they that eate not their  
 owne bzead, as Usurers, Theeues,  
 Cheaters, Deceinners, Liers, &c.

4

Fourthly, that idly spend their dayes  
 without paines and labour in a law-  
 full Vocation.

*Fiftly.*

Fiftly, that pray for superfluous things, and for whatsoever is more then necessary.

5

Sixthly, that depend not vpon Gods Providence, even for the least things, as a morsell of bread.

6

Seuenthly, that are conetous, and not contented with that which they haue more or lesse. If we haue wherewith to be cloathed, and in the feare of God, let vs therewith be content.

7

Thus much concerning the fourth Petition.

The fifth Petition: And forgiue vs our trespasses, as wee forgiue them that trespass against vs.

The fifth Petition. Forgiue, &c.

Our sinnes are called debts in the Gospell of Luke 11.4. in regard of the resemblance between them; for as a debt doth bind a man eyther to make satisfaction, or else goe to prison; so our sinnes bind vs, eyther to satisfie Gods Iustice, or else to suffer eternal damnation.

And because wee cannot, of our selues, satisfie the one, nor willingly

would in our selves suffer the other, in Christ therefore wee sue to the Lord for the forgiveness of them.

And vnder this forgiveness of sinnes are vnderstood these benefits, as Justification, Sanctification, Redemption, and Glorification.

Our sinne.

Againe, by sinne, heere is not meant the guilt only, but the punishment also due to vs, for the same.

As wee  
forgiue.

As wee forgiue, &c. These words are not (as Papists imagine) the cause why God should forgive vs, because wee forgive others, but a signe that God will forgive vs.

Therefore these words (as we forgiue) are added for these two causes.

First, for our instruction: to teach vs, that God requireth this at our hands, that wee should forgive, as we would be forgiven; that we should be mercifull, as hee is mercifull; you know how he was serued, that having his debt forgiven him, would not forgive his brother.

Math. 18.

34.

2

Secondly, for our comfort, to giue vs to vnderstand, that if we, which  
bee

be sinfull men, can remit wrongs  
and iniuries done against vs, much  
more will our heavenly FATHER  
(whose mercy is aboue all his works)  
forgiue his seruants, when, in true  
repentance, they shall turne vnto  
him: O, hee is very ready to forgiue!

And in forgiuing our brethren, we  
are to know, that we may forgiue  
the iniury done against vs, but not  
the sinne therein done against God:  
God onely forgiueth sinnes: He that  
stealeth, offendeth the Law, the iniu-  
ry is done against him from whom  
he stealeth, but the sinne against Gods  
Law: Thou shalt not steale: he may  
forgiue the iniury, but God only  
must the sinne.

So that in this Petition wee de-  
sire these three things.

First, vpon our confession and true  
humiliation for sinne, that it would  
please y<sup>e</sup> Lord not to lay to our charge,  
eyther the guilt or punishment of our  
sinnes, but in the righteousnesse  
and in-btterable passion of IESVS  
CHRIST; hee would raze them

out of the booke of his memory, and saue our soules aliae.

2 Secondly, that by the infallible testimony of his good Spirit, and by a resolute perswasion of faith, hee would assure our consciences of the free remission of them, and scale vs vnto the day of Redemption, Ephes.

3 4. 30.

Thirdly, seeing God requireth the like forgiveness at our hands towards our brethren, we further entreate his grace, that we may as heartily forgive injuries done against vs, as we desire forgiveness of our owne sinnes at the hands of God.

These therefore saile in the performance of this fift Petition.

1 First, the hereticall Nouatians are here condemned, who deny forgiveness of sinnes after Baptisme.

2 Secondly, the Church of Rome also is here confounded, that auereth that GOD doth remit the fault, but not the punishment; a doctrine dangerous, discomfortable, and diuillish.

Thirdly,

Thirdly, the Catharists are here also confuted, who thinke they can be without sin in this life.

3

Fourthly, they that confesse not their sinnes, and griue not for their corruptions.

4

Fifthly, that runne (by wilfull disobedience) daily vpon Gods score, and haue neuer care to come out of his debt.

5

Sixthly, that endeavour not to keepe a cleere conscience towards God and men.

6

Seuenthly, that labour not for the peace of conscience, that the world can neither giue nor take away.

7

Eighthly, that are so maliciously bent against their brethren, that by no meanes can be brought to forgive them; these men are so farre from forgiveness at the hands of God, as (in effect) they pray that he would neuer forgive them: a matter most fearefull, and much to be lamented.

8

Thus much concerning the fifth Petition.

The sixth  
Petition.

Leade vs  
not.

1

2

Into temp-  
tation.

**The sixth Petition :** And leade vs not into temptation : But deliver vs from euill.

Lead vs not : to bee led into temptation, is to be overcome of temptation, and ensnared therewith, as a Fish is taken in the net : Christ was tempted, but not led into temptation.

God is sayd to leade vs into temptation in these two respects.

First, because He permitteth Satan to tempt vs.

Secondly, because in His iustice he useth him as an instrument of his wrath.

Into temptation : Temptation in Scriptures is taken two manner of wayes.

First, for that temptation wherewith the LORD doth prooue and trie those that are his, of which Moses speaketh : Exod. 20. 20. Feare not, for God is come to proue you : that is, whether you will obey His Precepts, as you promised: Exo. 19. 8

Againe,



Againe, *Pfal. 66. 10.* Thou, o God, hast proued, thou hast tryed vs euen as siluer is tryed. Gods tryals alway tend to his owne glory, and the good of his children.

Secondly, it is taken (and that more generally) for that temptation wherewith the Diuell doth assault men; and this is any inticement of the soule, or heart (either by the corruption of mans nature, the allurements of the world, or the suggestion of the Diuell) to any sinne.

And in this sence, God is sayd not to tempt any man, *Iam. 1 3.*

The Fathers define temptation to be a corrupt affection, tending, or enticing to euill: and to imagine this to come neere God, it is horrible blasphemy.

The matter of temptation is in vs, euen our owne concupiscence; the Diuell needeth but to bring his belloshes to this fire, and it is forthwith kindled.

But deliuer vs from euill: By euill is not here meant temptation (for tempta-

But deli-  
uer &c.

temptations are many times profitable) but by euill is meant the sinne to which wee shall be tempted by the diuell, the world, and our owne concupiscence, which is of it selfe simply euill.

Lead vs not into &c. that is, though thou sufferest vs to be tempted, yet suffer vs not to be led away and overcome of temptations, but deliuer vs from whatsoeuer euill we shall at any time be tempted to.

So that in this sixth and last Petition, we desire these three things.

1 First, wee craue for grace at the hands of God, whereby wee may withstand sinne, and repel the power of temptations, and not be swallowed vp of them.

2 Secondly, wee craue that by the power of Gods all-sufficient grace, when sinne assaulteth vs, we may not be overcome of it, but overcome it, and be deliuered from the power and flauery of it.

3 Thirdly, seeing sin, many times, is more powerfull ouer vs, then grace

grace in vs, wee desire that it may not take rooting in vs, to raigne in our mortall bodie, but speedily wee may be recovered and deliuered from it.

These therefore faile in the performance of this Petition.

First, all that imagine God to bee the Authoꝝ of sinne; GOD is the permitter, but not the Authoꝝ; God is the Authoꝝ of euery action, but not the Authoꝝ of the euill inherent.

Secondly, those that desire absolutely to bee freed from all temptations: for it is not said, let mee not be tempted, but, lead me not into temptation; for alas! this is the greatest temptation of all, not to be tempted at all.

Thirdly, those that presumptuously thinke, that of themselves they are able to withstand temptations, and of their owne power.

Fourthly, those that are carelesse, and respect not whether they overcome, or be overcome of temptation; that are as ready to yeeld to temptation,

on, as the Diuell and the flesh are ready to tempt them.

5 Fifthly, those that liue and lie in sin, and seek not to be deliuered from this their damnable estate.

6 Sixthly, those that flie not the appearance of euill, that preuent not the beginnings of sinne, and eschew not the company of traders in iniquitie.

Thus much concerning the sixth and last Petition.

The third part.

The Conclusion.

Thine is the Kingdome.

1

2

The Power.

The third and last part of this Prayer, is the Conclusion, in these words set downe. For thine is the Kingdome, the Power, and the Glory, for euer and euer: Amen.

For thine is the Kingdome.

The Kingdome is sayd to bee the Lords for these two causes.

First, because hee is owner of all things that are.

Secondly, because hee hath soueraigne rule ouer all things at his wil.

The Power: All power is of God, and from God that we haue.

And

And Glory: All glory is due to the Lord our God.

And Glo-  
ry.

First, the reason why wee pray to God, is, because, whatsoever wee haue, we haue it from God, for he is King and Lord ouer all: and whatsoever strength of grace wee haue, wee haue it from God, the fountaine and giuer of all grace.

Secondly, the reason why wee would haue our prayers granted, is that Gods Kingdome, Power, and Glory, may be aduanced, because the Kingdome and Power is the Lords, to him we pray; and because all glory appertaineth to him, wee returne to him thanksgiuing, and the glory of al: saying with the Psalmist: Not to vs, O Lord, not vnto vs, but vnto thy name giue the glorie.

Pla. 115.1.

These therefore faile in the right knowledge of this conclusion.

First, that deny the generall gouernment and prouidence of God, thinking all things come by fortune or chance.

Secondly, that deny his omni-  
po-

And  
n,  
is  
p-  
not  
ew  
ni-  
  
this  
hese  
the  
lory,  
  
ee the  
of all  
soue-  
s wil.  
God,  
And

potency, and that all power & strength doe come onely from God, and that rest vpon their abilities for any thing.

3

Thirdly, that take to themselves, or giue to any other, glory, and honour, which onely are due vnto the Lord.

Amen.

Amen : This last word is taken two waies.

1

First, for a witness of our faith, and then the acceptance of this word is, It shall be so : we beleeue that the Lord in his good time will grant our requests.

2

Secondly, for a testification of our feruent desires, and then the acceptance of this word is, So-be-it, wee desire the Lord to grant our petitions made vnto him.

In the first acceptance we are admonished to pray Faithfully; in the second, we are admonished to pray Feruently : which two (Faithfully and Feruently) are the principall things to be obserued in prayer.

And this word is as well to be spoken of the Minister as the people, though

though, for the most part, the Minister putteth it off to the people.

These therefore faile in the right vse of this word.

First, that offer vp prayers to God, and are not perswaded in their hearts, that the Lord will heare them and helpe them; these find small comfort in their prayers.

Secondly, that pray luke-warmely and coldly, their tongue working, and their hearts without feeling; that are not earnest with the Lord, and that send them not vp with groanes that cannot be expressed.

These prayers neuer speede for a blessing.

First Timida, a Fearefull Prayer, when we belecue not that we shall be heard.

Secondly, Tepida, a Luke-warme Prayer, when we pray in deadnesse of heart and drowsinesse of minde, without seruency of Spirit.

Thirdly, Temeraria, a rash Prayer: when we pray either without wisdom, or due consideration.

These

Three prayers speede for a blessing.

1 First, Fidelis, a Faithfull Prayer :  
when wee are perswaded that in  
CHRIST, the Lord will grant all  
good things vnto vs.

2 Secondly, Humilis, an Humble  
Prayer; when wee (considering the  
greatnesse of Gods Maiesty, and our  
owne basenesse and vnworthinesse) in  
all humilitie and lowlinesse call vpon  
his name.

3 Thirdly, Feruens, a Pertuent Prayer,  
when we poure out our hearts be-  
foze God, when wee pray with zeale  
and entire deuotion of the soule.

Thus much concerning the Conclu-  
sion of the Lords Prayer.

**T**He Lord of infinite mercy and of  
tendlesse consolation; guide our  
hearts and direct our Spirits, by the  
holy direction of his good Spirit, in all  
our prayers, and in al other our Chri-  
stian duties, that we may in them all  
giue him true seruice, and answerable  
obedience



obedience, and so follow him faithfully and obediently in grace in this world, that wee may be admitted to sing Halleluiah to his Majesty for evermore in the world to come, and that for Christ Jesus his sake, who is our onely Lord and Saviour: To whom with the Father and the blessed Spirit, three glorious Persons, but one and the selfe-same Essentiall God, we offer up, from the bottome of our hearts, all possible Power, Honour, Dominion, and Thanksgiving for ever, and ever:  
Amen.

FINIS.

3

THE

observation, and to follow him faithfully  
 in any expedition in which he is  
 engaged, that we may be admitted to  
 his confidence, and to his society for  
 the purpose of the study of the  
 language, and the history of the  
 country, and the people, and the  
 manners, and the customs, and the  
 religion, and the laws, and the  
 constitution, and the government, and  
 the state of the country, and the  
 state of the people, and the state of  
 the government, and the state of the  
 country, and the state of the people,

# THE RACE Celestiall.

OR,

## A speedy Course to SALVATION.

The Third Impression.

1. Cor. 9. 24.

*So runne, that ye may obtaine.*



Printed at London for Henry Bell.

1616.

THE RACE  
OF THE

OR

A Speedy Course to  
SALVATION

The Third Impression

LONDON 1744



105592

Printed at London for Henry Hall.

1744



TO THE MOST  
*High and Mighty, most*  
Gracious and Religious Prince,  
IAMES, *by the grace of God,*  
of Great Brittain, France, and  
Ireland King, Defender of the Faith  
Apostolicall, &c. All blessed  
hap in this life, and e-  
ternall blisse in the  
life to come.

**T**He picture of Purity,  
and patterne of Pie-  
tie, (most Gracious,  
and dread Soueraign  
Lord) holy BERNARD by name,  
deciphereth out at large the grosse en-  
ormity of that ugly vice Ingratitude,  
saying: that it is Inimica animæ,

## The Epistle

exinanitio meritorium, dispersio virtutum, &c. An enemy to the Christians soule, an exile of vertues, a ruine of vertues, and a consuming fire, that scorbeth up the fountaine of all godlinesse. Lest therefore I should condemne my selfe of this sensuall sin, and challenged be of grosse Ingratitude; I haue presumed (craving pardon for my arrogant audacity herein) in token of my loyall duty to your sacred Maiesty, to transport these lines Laconicall, and letters Impolite, to the happy haugen of your Princely heart, wishing to your Royall Grace the siluer of all earthly prosperity, and the golde of all celestiall felicity. If your Highnesse respect the matter it is celestiall: if your Supremacy the manner, it is too too terrestriall. Yet pardon (most religious Prince) this my bold attempt, partly weighing the compulsion of entire affection, and partly

## Dddicatory.

partly considering the necessity of your simplest subiects erudition. Thus cca-  
sing further troubling your Maiesties  
sacred eares, prosterning my selfe vp-  
on the knees of submission, at your  
Highnesse foot-stoole, for pardon for  
my presumption heerein; I begge  
without intermission, before the  
Throne of Grace, that it would please  
the Almighty to blesse, protect and de-  
fend your Royall Maiesty, your blessed  
Bedfellow, and all your Royall Issue, in  
this life present, and in the life to  
come, crowne you all with the Crowne  
of immortall Glory: and that for Ie-  
sus Christs sake our onely Lord, and e-  
uer-living Sauour. A M E N. From  
Sampford Magna in Essex, this 16  
of October. 1608.

Your Maiesties most humble ser-  
uant, and most loyall subiect,

HENRY GREENWOOD.

# Dedication

I have the honor to acknowledge the  
 receipt of your letter of the 10th inst.  
 and in reply to inform you that the  
 same has been forwarded to the  
 proper authorities for their consideration.  
 I am, Sir, very respectfully,  
 Your obedient servant,  
 J. H. [Name]

Your obedient servant  
 and most loyal subject  
 HENRY GREENWOOD





# THE RACE Celestiall.

1. Cor. 9. 24.

*Seruuus, that yee may obtaine.*



Oetius in his *Book De consolatione Philosophia*, sayth: *Quod unicuique viro bono inserta est quedam cupiditas boni: id est,* That in every good man there is inserted a seruent desire of that which is good. Now the true and chiefeest good thing that may possibly be desired of mortal man (in which onely the soule of man is fully satisfied) is the Lord God: according to that of S. Augustine: *Petisti nos Domine, ad te, & inquietum est cor nostrum, donec quiescat in te: id est,* Thou

*Rectius,*

*August. in lib. confes.*

Bernard.

Thou hast created vs (O Lord) for  
thine owne selfe, and our hearts are  
disquieted, untill they find some rest  
in thy selfe. And (as well sayth S.  
Bernard) *Illud est verum, & summum*  
*gaudium, quod non de creatura sed Crea-*  
*tore contemplantur* est, that is the true and  
chiefest ioy, which is conceiued; not  
of the creature, but the Creator.

Leo.

Now the Lord (that is *Omnium*  
*summum honorum*, Of all good things  
the chiefest) can by no meanes be ob-  
tained but by a true and lively faith  
in Iesus Christ his welbeloued Son,  
prouing it selfe by good frutes of a  
mendment, by whom we are recon-  
ciled againe to the Lord, and brought  
into the fauour of the most High, of  
which by our sinnes we haue iustly  
bene depriued: As well sayth Leo:  
*Non dormientibus paratur regnum cele-*  
*rum, nec otio, nec desidia cupidibus pro-*  
*missum eternitatis promittitur: sed vir-*  
*gulantibus & peraguantibus: id est, The*  
Kingdome of Heaven falleth not to  
the Sluggards share, neither is eter-  
nall blisse promised to idle and euill  
persons:

persons: but only to those that liue by  
faith, and are vigilant in the workes of  
godliuesse.

The holy Apostle therefore, ha-  
uing in the former Chapters of this  
his first Epistle to the Corinthians,  
earnestly & industriously taught them  
the true path that leadeth to life: ha-  
uing also perceiued that they had em-  
braced his doctrine willingly, and  
say in the same in some measure  
cheerfully: he doth here in this gol-  
den simile (that they might haue their  
portion in the Lord) exhort them to  
perseuerance, holding out to the end  
of their liues, knowing that of our  
Santour in the Gospell to be true:  
Hee that endureth to the end, the  
same, and none but the same shall bee  
saved. In which words the Apostle bor-  
roweth a similitude from a certaine  
mercenary from a terrestriall place  
for a temporary price: for as in that  
race many runne, but one receiveth  
the prize: namely, he that all the rest  
outstrippeth, and cometh first at  
the

Mat. 10. 42

the end: euen so in the Race of Christianity no man shall be crowned, but he that holdeth out to the end of his life: yet notwithstanding there is this difference in this similitude, that in the Race terrestriall he is onely rewarded with reward that toucheth first the But; and in this Race Celestiall, not onely one, but all may be crowned with euertlasting blisse.

In which excellent Simile the Apostle compareth, *Cursus vitam: stadium pietatem: premio salutem: id est*, Our life to a Race, or running: Piety and Godlinesse to a Race wherein we must run; and euertlasting blisse to a promised reward.

*Text.*

So run that ye may obtaine. That is, so liue in this life, vnder the Gospel of Christ Iesus, that ye may obtaine euertlasting life in the life to come. In which heauenly exhortation of Paul, we may generally obserue these three things.

1 First, *Quid sit currere*, What is meant by this word, Run.

2 Secondly, *Qualiter currendum*, how we

wee

wee must runne to obtaine. So Run.

Thirdly, *Premium promissum*, the reward promised, to all those that run lawfully.

First, Run: By this Race, or Running, is understood this present life of man.

The life of man is compared to many things: some of the Philosophers haue compared it to a bubble: some to a sleep, some to a dream, some to one thing, some to another.

Job compareth it to a Winde: the Prophet Dauid compareth it to a shadow: Iames to a vapour: Peter to a flower: Esay to grasse, and the Apostle Paul, in respect of the celerity and swiftnesse thereof, compareth it here to a Race, or running. *Quid aliud* (saith S. Augustine) *est vita nostra, nisi quidam cursus ad mortem? vita dum crescit, decrescit, vita mortalis, & mors vitalis: id est*, What is our life but a certaine running to death? Our life while it increaseth, decreaseth: our life is dying, our death is liuing.

The Traueller, the longer he goeth  
en

3

1

Iob. 7. 7.  
Psal. 109.  
23.  
Iam. 4. 24.  
1. Pet. 1. 24  
Esay 40. 6

Augustin.

on his iourney, the neerer hee is his iourneys end; the children of Israel, the longer they wandered from Egypt the neerer they were the promised land; so euery mortall man, the longer he liueth, the neerer he is his iourneys end, Death: for Time and Tide stay for no man; young haire do soone turne gray, and youths youth is soone metamorphosed into crakers age: *Cl- to pede labitur atas: id est, the dayes of man do swiftly passe away: Tempora labuntur, tacitūq; senescimus annis, & fugiunt frons non remorante dies: id est, time swiftly passeth, and old age soone cometh on; no bridle so strong, as can keepe in our galloping dayes.*

Hee that runneth in a Race, neuer stayeth, till hee cometh at the end thereof: so euery mortall wight (*volens nolens*, willing, nilling) neuer stayeth, till death, the end of his race, stayeth him. The picture of Patience (Iob by name) considering the swift passage of the dayes of man, compareth them to the swift Race of a Post: saying, *Dies mei velociores sunt cursore:*

Iob. 9. 25.

id

id est; My daies are swifter then a Post:  
yea swifter are they then a Weavers  
shuttle; they are as the motion of the  
swiftest ship in the sea, and as the Ea-  
gle that flyeth fast to her prey. Our  
yeares are spent (sayth the Psalmist)  
as a tale that is told: yea, our life is  
quickly cut off, and we are soon gone:  
Therefore fitly is our life compared  
here of S. Paul (in regard of the ve-  
locity thereof) to a Race, or Run-  
ning.

From hence euery Christian is to  
learne this lesson, that (seeing our life  
is nothing else but a running to death)  
he redeeme the time, make much of it,  
whiles he hath it: for the houre spent  
cannot be recouered, time passed can-  
not be recalled.

*Ecce nunc tempus acceptum:* (sayth  
the Apostle.) Behold now the accepted  
time, behold now the day of saluati-  
on. This life is the time wherein our  
election must be made sure, and sealed  
vp to our spirits by the infallible tes-  
timony of the good spirit of God:  
This life is the time, wherein euery  
man

Iob. 7. 6.

Iob. 9. 26  
Psal. 90. 9.

Psal. 90. 10

2. Cor. 6. 2.

man in his calling, must worke out his saluation with feare and trembling: This life is the time wherein we must be admitted into y<sup>e</sup> kingdom of Grace, if ever we look to be admitted into the Kingdome of Glor<sup>y</sup>: In this life must we be matriculated into the mysticall body of the Church, if ever we wil look to sit at the Bridegrooms Table in heauen: In this life must we haue heauen in inchoation, if after this life we will haue it in perfection.

The Husband-man will in no wise slacke his opportunity, and omit his time in tilling and sowing his ground, that in summer he may haue the better croppe: The Trades-man wil not misse his faires and Markets, that hee may increase his stocke the more in those his painfull affaires: The Storke in the ayre, the Turtle, the Crane, and the Swallow obserue their times, as sayth the Prophet: the little silly creature (the Ant by name) gathereth in Summer, whereby shee may liue in winter. Euen so should every

Jerem. 8. 7.

Prou. 6. 8.



euery Christian take his time, and treasure vp (with the painefull Bee) the hony of good woakes in the hieue of his hart in this life, that he may (with the faithfull seruant) be welcommed into his Masters ioy, in the life to come. But alas, alas, men are so afflicted with blindnesse and ignorance, that they may be sent to the very senselesse creatures for wisdom in this point. Aske the beasts, and they shall teach thee; and the fowles of heauen, and they shall tell thee (sayth the iust man Iob :) or speake to the earth, and it shall shew thee, or the fishes of the sea, and they shall declare vnto thee. *Esays* Oxe knoweth his Masters stall, and his Ass his Masters crib: but miserable man hath not knowne his Maker.

Iob. 12. 7. 8

*Esay.* 1. 3.

¶ Let vs not be worse then Horse, Ass and Mule, that haue no understanding: but let vs (in the feare of God) know our times and seasons: Let vs seek the Lord while he may be found, and call vpon him while hee is neere. Let vs in no wise putt off our amend-

*Esay* 55. 6

amendment from day to day : Let vs  
liue no longer in carelesse security,  
like sensuall, brutish, and hellish Epi-  
cures, that neither beleue, nor yet re-  
spect the iudgement to come : that  
sing that cursed Epitaph of Sardana-  
palus :

Poet.

*Ede, bibe, lude, charum presentibus exple  
Delitijs animum : post mortem nulla vo-  
(luptas.*

*Id est,* Eate, drinke, play and be mer-  
ry ; liue in all kinde of pleasure : for  
after death there is no pleasure : That  
say with the old man in the Poet :

Because my dayes are short,  
which I haue here to liue,  
To women, wine, and pleasant sport,  
I meane my selfe to giue.

Let vs not be like those foolish Vir-  
gins that knocked at the gates of hea-  
uen too late, when the doores were  
shut against them : For, after this life  
there shall be no place for pardon, nor  
time for Repentance ; therefore, in  
time

time looke to the wel-fare of thy déere Soule, that thy Soule may farewell, not for a time, but for euer.

One depth (saith the Psalmist) calleth for another: The depth of our misery crieth for the depth of Gods mercy: let vs therefore be as swift in running the race of Christianity, as our liues are swift to leaue vs: let vs be as swift to kill sinne in vs, as sinne is to kill vs. O (beloued) let vs be as swift to pull out the sting of the Scorpion (which is sinne) as he is with his sting swift and ready to stabbe vs at the heart, and wound our soules incurably: that when death, the end of our Race, shall come, (which is most certain, and yet his time most vncertain) it may be vnto vs, as it is to all the Saints of God; *ianua vite; finis miseriae; initium refrigerij; scala ascensionis in caelum: idest, The gate to life, the end of miseries, the beginning of euermlasting refreshing, and the ladder of ascension to the highest and happiest heauens.*

Psalm 42.7

Text.

2

So runne, that ye may obtaine.  
 Secondly, *Qualiter currendum?* id  
 est, How must we runne, to obtaine?  
 So runne.

If we will runne to obtaine, wee  
 must runne these three wayes:

1

First, *Directè, recta via*, the right  
 way.

2

Secondly, *Celeriter seu festinanter*:  
 Swiftly, or speedily.

3

Thirdly, *Perscueranter*, Perseue-  
 rantly, holding out to the end.

1

First therefore that wee may ob-  
 taine, we must run directly, the right  
 way that leadeth to life.

Those that run in a Race, will not  
 make the furthest way about the nee-  
 rest way home (as we say) but they  
 will take the shortest cut that may be,  
 and run the directest way that can be,  
 that they may the rather obtaine: So  
 should wee run in the right way that  
 leadeth to life, if we will obtaine life  
 everlasting.

Lactant.

Lactantius speaking of man's crea-  
 tion, sayth; that *Homo incedit erectus*

in

*in caelum: id est*, Man goeth right vp  
lifting his eyes towards Heauen;

*Os homini sublime dedit, caelumq; tueri*  
(*inssit* :

*Ouid.*

*Id est*, God gaue man a lofty face, a  
face to behold the heauens; whereas  
other creatures fasten their eies vpon  
the centre of the world, from whence  
they came, hanging down their heads  
to the earth like Bul-rushes. As man  
therefoze was created pure and vp-  
right in soule, and straight and right  
in body, carrying his head toward  
heauen: so must he run (if euer he wil  
obtaine heauen) in the straight way,  
and right path that leadeth to Hea-  
uen.

Many there are that seeke the Lord,  
and finde him not, because they seeke  
amisse: so many there are that run,  
(yea all men liuing are runners) yet  
are they far from obtaining, because  
they run amisse.

There are foure sorts of ground,  
yet but one fructiferous: there are  
foure wates in the world, yet but one

(and that a narrow one) that leadeth to life. Generally, there are but these two: the way of Godlinesse, and the way of Iniquity: whereof, the one in the Gospell of Mathew, is called The broad way, and the other, The streight and narrow gate: yet S. Iohn (considering the multiplicity of this dangerous Labyrinth) doth cut out this broad way into three maine heads: into Luxury, Coueteousnesse, and Pride, saying: Whatsoever is in the world, is eyther the concupiscence of the flesh, the concupiscence of the eye, or the pride of life:

1. Ioh. 2. 16

Poet.

*Hac tria pro trino numine mundus habet;*

*Id est,* This is the trinity which the world doth worship. These wayes are wide and large, and whole multitudes walke in the same: *Magna plentitudo hominum, sed magna solitudo bonorum:* *id est,* There is a great plenty of men, but there is a great scarcity of good men.

These wayes seeme pleasant to be wal-

walked in, yet *Novissima illarum mors est*. The end of these wayes is death; for the diuel, like a subtil fisher, sheweth the bait, but hideth the hooke: sheweth the vnprofitable profit, and vnpleasant pleasure of sin, but hideth the hooke from mens eyes, which is death, according to that of S. Paul, *Stipendium peccati mors est*: The wages of sinne is death here, hell and damnation hereafter. Sinne seemeth at the first to saluene vpon a man, but yet in the end it will (with Caines dogge) plucke out the very throates of our soules.

Gen. 4.

In these main rodes (the more is the pittie) doth the greatest part of mankind run headlong to perdition, without any checke of conscience, remorse for their sinnes, or any reclamation in the world. Sinne neuer more then in these our dayes of the Gospell abounded: the diuell hath more followers then Christ, the whole multitude cried, Crucifie him, Crucifie him; but there was but one, (and that a silly woman) that laboured to set him free.

Mat. 27. 19

Rom. 3.  
10, 11, 12

Gal. 5. 19,  
20, 21.

Lam. 3. 22

The saying of Paul to the Romans is verified in these our dayes of sin: There is none righteous, no not one: There is none that vnderstandeth: there is none that seeketh God: all haue gone out of the way, all are altogether vnprofitable; there is none that doth good, no not one. Pride, Whoredome, Adultery, Fornication, Vnchastnesse, Wantonnesse, Idolatry, Witch-craft, Hatred, Debate, Emulation, Wrath, Contention, Sedition, Heresie, Couetousnesse, Drunkennesse, Swearing, Forswearing, Blasphemy, Prophanesse, contempt of the Word, despising of Gods Messengers, and the like abominations are reigning in euery angle of this our Island; yea our land is become a sinke of sin, a pit of pollution, and a place of abomination; defiled with iniquity; *A vertice capitis, usque ad plantam pedis: id est,* from toppe to toe, hauing no sound part throughout it: yea, our whole land is out of course; And it is the great mercy of God that we are not consumed.

Yea,



Yea, these last dayes of the world are like to the dayes of Israels prouocation of the Lord in the wilderness: wherein we preferre the slavery of Egypt, aboue the sweet Manna of heavenly blisse.

Yea, that saying of the Prophet is verified of the most part of mankind: That the Children gather sticks, the Fathers make the fire, and the women bake cakes for the Queene of Heauen: That is, they offered sacrifice to the Sun and Moone, and Planets, which they called the Queene of Heauen. So the Beast of Rome with his Antichristian crew, doth sacrifice to Mary, making her an Idol, and calling her (as in their *Salute Regina*, and *Regina celi letare*, doth appeare) the Queene of heauen. They make Ignorance the mother of their Deuotion: Sir Iohn Lackelaine, and Sir Anthony Ignorance are their chiefest Clarkes, and best Masse-mongers.

Yea, the world is growne to that height of reprobation, that that which is written in ION, is verified of many:

Jerem. 8.

Iob. 21. 14.  
15.

Math. 7. 23

ny : They say to God, Depart from vs, for we desire not the knowledge of thy wayes : who is the Almighty, that we should serue him ? Ful little thinking that the Lord shall answer them with the like *Discedite*, Depart from me ye workers of iniquity.

Thus we see, how the worldlings run in the race of iniquity, the broad way to the lake vnquenchable : some in the race of Atheisme, some in Papisme, some in Mahometisme, some in Paganisme ; but few there are that run in the race Christianisme. But thou that wouldest be saved, thou that wouldest so runne that thou mayst obtaine, run not in any of these wayes, but flye from sin, as from a stinging Serpent, and a biting Cockatrice : For they that do such things shall not inherit the Kingdome of God.

Gal. 5. 21.

*Hac via i-  
tur ad su-  
peros.*

The right way therefore wherein we must runne, is the way of Godlinesse, the way of Christianity, the way of the Word of God, framing all our thoughts, words, and operations, according to the precise and strict rule  
of

of the same: For *Factores legis iustificabuntur: id est,* The doers of the Law shall be iustified, saued, and glorified.

**This way of Godlinesse is a blessed way to walk in:** It is sweeter than the hony, or the hony combe: *Iugum Christi suauē est, & onus suum leue: id est,* The yoke of Christ is easie, and his burthen light. *Mandata eius graua non sunt: id est,* His Commandements are not grieuous: and his Commandements are exceeding large: her wayes are wayes of pleasure, and her pathes prosperity: It is a lanthorn to our feet, and a light vnto our paths: **It is a pillar of fire,** to carry vs thorow the wilbernesse of this world to the Celestiall Canaan: It is the power of God to saluation to euery beleeuer, both Iew and Grecian: It is able to saue our soules, it is able to make vs wise to saluation: it is profitable to teach, to improve, to correct, to instruct in righteousness, and to make vs perfect in all good works.

**It is comfortable in all cases and parts of our life, both in prosperity and**

Psal. 19.

Mat. 11. 30.

1. Ioh. 5. 3.

Psal. 119.

Prou. 3. 17

Psal. 119.

105.

Rom. 1. 16.

Iam. 1. 21

2. Tim. 3.

15, 16, 17.

Mat. 7. 13.

and aduersity; both in life and death: If we fight, it is a sword: if we hunger, it is meate: if we thirst, it is drinke: if we be naked it is a garment: if we be in darknes, it is light: yea (in a word) the Word of God is The high way to Heauen. Enter therefore in at the straight gate of amendment: and run in the same from faith to faith, from grace to grace, from vertue to vertue, from strength to strength, till thou beest a perfect man in Christ Jesus.

Rom. 13.  
12, 13, 14.

Cast away the workes of darknesse, and put on the Armour of light: walk honestly, as in the day; not in gluttony, and drunkennes, neither in chambering and wantonnesse, nor in strife and enuying; but put on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it. Bee wise as the Serpent, be innocent as the Doue.

Mat. 10.  
16.

Amongst diuers points of wisdom to bee found in the Serpent, this is one: namely, She casteth her coat, and so renouareth her age, as

An-

Aristotle saith. These three beasts, *Tum vere, tum Autumno*, both in the Spring, as also in Autumne, doe cast their skinner, viz. the beast like a Lizzard, called in Latine *Stellio*: *Quia habet maculas, quasi stellas collo infixas*: Because he hath spots in his necke like starres: *Lacertus*: the Lizzard; and the Serpent. And to do this, they goe thorow some narrow cranny or other, to losen their skinner, and cast them within foure & twenty houres. So shouldest thou put off the old man with all his workes: And to doe this, thou must goe *Per strictam rimam penitentiae*: *id est*, Through the narrow cranny, and straight gate of amendment,

Meditate therefore (with the Just man) in the Law of God day & night. Let the candle of faith burne cleete in the lamp of thy heart, and nourish it with the oyle of loue and good works: Walke not in the counsell of the wicked: Stand not in the way of sinners: sit not in the seate of the scornfull: but runne in the Race of Liue well, that

*Arist. de nat. Animal. lib. 8. cap. 17.*

*Stellio.*

*Lacertus. Serpens.*

*Col. 3. 9.*

*Psal. 1. 2.*

*Psal. 1. 1.*

Apoc. 14.  
13.

that liuing wel thou maiest dye well,  
and after death eternally speede well,  
obtaining that blessednesse: Blessed  
are they that dye in the Lord.

Text.

So run, that ye may obtaine.

Ecclef. 13

And that we may run in the Race  
of Godlinesse, one Caueat is exte-  
ding necessary: namely, that wee a-  
uoid wicked company, which will  
draw away our harts from this Race  
Celestiall. *Qui tangit picem, coinqui-  
nabitur ab ea: id est*, Hee that toucheth  
pitch shall be defiled therewith. *Cum  
sancto sanctus eris, & cum peruerso per-  
uerteris: id est*, With the holy thou  
shalt be holy, and with the froward  
thou shalt learne frowardnesse: for  
birds of a feather will flye together.

It was not lawfull for a Iew to con-  
uerse with a Samaritane: if an He-  
brew did eate with an Egyptian it  
was counted abomination: so must  
we count it abomination, and hold it  
a point of reprobation, to frequent the  
company of damned hel-hounds, and  
hellish miscreants: Let vs therefore  
flye

flye all occasion and euery apparition of euill; let vs delight in the company of those that feare the Lord, and excell in vertue. Well therfore saith Seneca: *Cum illis versare, qui te meliorem sunt facturi, vel quos meliores efficere possis: id est*, Keepe company with those that may make thee better, or whom thou maist make better.

Seneca.

I command you therefore, brethren (as sayth S. Paul) in the name of our Lord Iesus Christ, that ye with-draw your selues from euery brother that walketh inordinately, and not after the instruction which yee receiued from me.

2.Theſ.3.6

And (to conclude this point) I giue euery Christian this good counsell with good King Salomon: My sonne, if sinners doe entice thee, consent thou not: If they say, Come with vs, wee will lay waite for bloud, we will swallow vp the Innocent whole, like a graue: we shall finde all precious riches, and fill our houses with spoile: Cast in thy lot among vs, we wil haue all one purse: My sonne, walke not thou

Pro.1. 10,  
11,12,&c.

Iob.19.23,  
24.

thou in the way with them, refraine thy foot from their path, for their feet run to euill, and make haste to sheade bloud. O that these my words were written, & that they were written in a booke, & that they were written with an Iron pen, in Lead, or in Stone for euer! & that they were ingrauen in a bzasse Table of euery young mans heart, that so bad company may not be his destruction!

Text.  
2

So run, that ye may obtaine.  
Secondly, if we will run to obtain, we must run, *Celeriter*, seu *festinanter*, swiftly, and speedily.

Bernard.

*Vita brevis, vita longa* (saith S. Bernard) *si vis ad metam peruenire, incipe celeriter currere: id est*, The life of man is very short, the way to heauen is very long, if therefore thou wilt obtaine, thou must run exceeding swiftly. We see that those that runne in an earthly race (and that but for a meane reward) how swiftly do they straine themselves to runne: according to that of the Poet:

Qui



*Qui cupit optatam cursu contingere metā,  
Multa tulit, fecitq; miser, sudavit & alfit:*

Poet.

*Idest,* Hee that desireth first to touch  
the marke, taketh much paines, swea-  
reth abundantly, and runneth excee-  
ding swiftly. Euen so should we (that  
we may obtain an euerlasting reward  
in heauen) runne in the path of Gods  
Commandements, being shod with  
the shoes of the Gospel of peace, like  
Hoes exceeding swiftly.

The senselesse creatures are a lo-  
king glasse to all Christians in this  
respect.

The Sunne (as sayth the Psalmist)  
like a Gyant reioiceth to run his race:  
that is, valiantly and swiftly: Swift  
is his motion, and speedy is his race,  
for in the space of xxiij. houres hee  
compasseth the earth round about,  
that nothing is hidden from him, and  
passeth from the one end of heauen to  
the other, that nothing is wanting in  
him: So the Lord our God hath set e-  
very man his taske vpon earth, which  
is: To worke out his saluation with

Psal. 19.

L

feare

feare and trembling. A great worke, a shoyt time, a long way from Egypt to Canaan, from the gates of hell to the dozes of heauen; therefore like Gyants we had need to run swiftly, lest we come too late, and be shut out of heauen, like the five foolish aforesayd Virgins.

As the Sun in the heauens is a looking glasse vnto vs in this regard: so is also the Son of God Christ Iesus, aboue the heauens to be imitated of vs all in this point. *Omnis Christi actio, nostra debet esse instructio: id est,* Every action of Christ ought to bee a matter of imitation to vs Christians.

As he was *Immensus maiestate, incomparabilis fortitudine,* so was hee *incomprehensibilis celeritate: id est,* As hee was great in Maiesty, incomparable in fortitude, so was he also incomprehensible in celerity and swiftnesse. Hee wrought the workes of him that sent him while it was day, without any delay in the world.

This Bridegrome of Christ Iesus (euen as the Sunne) went forth out of

Gregory.

Ioh. 9.

of the Chamber of the highest Hea-  
uens, from the bosome of the Father,  
and from the inuisibility of the Diui-  
nity : and descended downe to the  
earth, and became Man, and was like  
vnto Man in all things, sinne only ex-  
cepted; and valianty, in the wilber-  
nesse pitched a field against Sathan,  
that old Serpent and roaring Lyon,  
and ouerthrew him in the Desert,  
breaking his wily head, and ouer-  
comming his chiefest power : fulfil-  
led the Law in euery point and tittle,  
satisfied Gods Justice for vs, appea-  
sed his wrath against vs : purchased  
celestiall mansions to vs, by offering  
himselſe in sacrifice to the Lord of  
Hosts, vpon the Crosse at Golgotha  
for the sinnes of the whole world : by  
his death and passion, by banquishing  
hell, by conquering death, by his glo-  
rious resurrection and ascension, and  
by sending of the holy Ghost : Hee  
went from the Father and came into  
the world, And in short time (yea, in  
the space of 33. yeares) wrought the  
redemption of all belæuers : And

Ioh. 16. 28.

Job. 16. 28.

left this world and went againe to his Father.

Can. 2. 8, 9

The Spouse of Christ considering her Husbands great belcity, celerity, and swiftnesse sayth: Behold! he commeth leaping by the Mountaines, and skipping by the hils, my Welbeloued is like a Roe, or a young Hart, &c. *Venit, vidit, vicit*: He came from heauen, hee saw the earth, and ouercame the Dragon.

Ioh. 14. 6

Thus, after Christs example, should wee that professe our selues Christians, run swiftly in the race of godlinesse, holinesse, purity, and obedience to the commandements of our heauenly Father: Thus should we run, *In vestigijs Iesu*, in the footsteps of Christ Iesus, who is *Via, veritas, & vita*. i. The Way, the Truth, and the Life: and the true way to life euerlasting. To the performance of which duety, the Lord grant to vs his grace (for of our selues we are not able to set one foot forward to heauen) that so we may be able (to his glory and our sonles euerlasting good) to doe his will

will in earth, as willingly, swiftly,  
and as speedily as the Angels do it in  
Heauen.

Now (deere brethren) that we may  
run thus swiftly in the race of Godli-  
nesse, and in the course of Christi-  
anity, two things are necessary.

First, *Vt simus intus vacui*, that we  
be empty within.

Secondly, *Vt simus extra exone-  
rati id est*, That we be vnladen with-  
out.

First, we must be empty within.

Now, what is that which cloggeth  
vs so soze within, and hindreth vs  
from running in this godly Race?  
Surely that is sinne.

So weighty a thing is sinne, As it  
sunke downe Sathan from heauen.

So weighty a thing is sinne, as it  
caused the earth to open her mouth,  
and swallow vp cursed Kora, diuelish  
Dathan, and that abiect Abiram with  
all their treacherous crew. The Pro-  
phet in respect of the weight thereof  
compareth it to lead, and that wor-  
thily: for as lead in the clocke cau-

I

2

I

Luke 10

Num. 16.  
32.

seth, by the weight thereof, the cogs, wheels, and gimmers successively to moue one after the other: euen so the weight of sinne doth draw the cogs of our carnall concupiscence, the wheels of our lewd desires, and the gimmers of our vntamed affections, from one sin to another: according to that of S. Gregory, *Peccatum quod per pœnitentiam non deletur, mox suo pondere ad aliud trahit: id est*, If sinne by repentance presently be not done away, by the weight thereof it will soone drawe a man to more sinne: as wee finde it exemplified in the Prophet Dauid, who fell from idlenesse to concupiscence, from concupiscence to adultery, from adultery to murther.

Gregory.

Psal. 38. 4.

Of the weight of sinne the Prophet Dauid speaketh: Mine iniquities are gone ouer mine head, and as a weighty burthen they are too heavy for mee.

Esay 58. 6.

The Prophet Esay calleth the bands of wickednes heavy burthens, intolerable to be borne. The sinnes of the world being laid vpon the shoulders of

of IESVS, vpon the Crosse, were so weighty, and heauy, as they forced him (hauiing y<sup>e</sup> weight of Gods wrath for them also vpon him) to cry out on this manner to his God: *Eli, Eli, Lamaſabacthani*? My God, my God, why hast thou forsaken me? If the yoke of Christ be easie, and his burthen light: then of necessity on the contrary, must the yoke of Sathan (which is sin) be vneasie, heauy, and intolerable to be borne.

Mat. 27. 46

Mat. 11.

By which it may appeare, that sinne is an intolerable burthen, and a great impediment to this Christian Race.

Let vs therefore (as the Chosen vessell doth exhort vs) cast away euery thing that presseth vs downe, and the sinne that hangerh so fast on: Let vs runne with patience the race that is set before vs. Where it is euident, that we cannot runne with patience the race that is set before vs, vntlesse we doe cast away our sinnes from vs, which doe hang so fast on vs.

Heb. 12. 1.

Moses was not permitted to come

where the Lord, before he did discalebrate himselfe: Put off thy shoes: for, the place where thou standest is holy ground: So must we put off the dirty shoes of iniquity, and abandon sin from the rattle of our hearts, before we can bee able to stand in the pathway to ioies, which is an holy ground: therfore much lesse are we able to run in the same, and most vnapt to runne swiftly.

Let vs therefore ( in the name of God ) purge our soules and bodies from sinne, with the Hyssop of Gods grace: Let vs separate them from vs, and our selues from them, as farre as the East is from the West, and North the South: Let vs loath, detest and abhor them, because the Lord doth loath, detest, and abhorre vs for them: as wee haue giuen our members as weapons of vnrightheousnes, to the seruice of Satan in vngodlinesse of this life; euen so let vs giue them as weapons of righteousnesse, to the seruice of the Lord, in godlinesse of life: as wee haue run in the  
race



race of the first Adam, by commission of sin, so let vs run in the Race of the second Adam, Iesus Christ the righteous, by performance of righteousness: let vs cease from sinne, and doe that which is good, let vs seeke peace, and ensue it: Let vs *Plangere plangenda*, bewaile our sinnes that ought to bee lamented: *Gravia peccata, gravia desiderant lamenta*, (sayth Isidore) great sinnes require great lamentation: sweet meat must haue sowre sawce: reioycing in sinne, must haue mourning for sinne: let vs therefore be, *Tam prae ad lamenta, sicut fuimus ad peccata*: as prone to lamentation, as we haue been to transgression: as ready to lament them, as wee haue bin to commit them.

Let vs sweep euery corner of our hearts cleane with the broomes of penance, and let vs water them with the salt teares of earnest contrition: so that we may bee fit receptories for the Lord to dwell in; and (being anointed with the oyle of grace) we may run swiftly in the race that  
is

is set before vs, and obtains the reward prepared for vs.

*Text.*

So run, that ye may obtaine.

**S**econdly, if we will run swiftly in the path-way to heauen, we must bee *Extra exonerati* : id est, unladen without.

Those that run in a race will lay aside their cloakes, doublets, and such like outward vestiments, that they may runne the more speedily, and obtaine the more assuredly.

And so in like manner, we must be unburthened of all outward matters whatsoever; especially, of the excessive care and affection that naturally we beare to this wicked world, or else hell and damnation will bee our best reward.

Mat. 19.

We must forsake al, if we wil be followers of Christ; as Peter said to his Master : *Ecce nos reliquim<sup>9</sup> omnia, & sequimur te* .i. Behold we haue forsaken al, & followed thee. **W**el & wisely said Peter, (as saith S. Bernard) we haue forsaken all and followed thee : for he could

could not haue followed Christ laden,  
as wee haue an example in the same  
Chapter of the Young man, that at  
that *Vende omnia, & da pauperibus: id*  
*est*, Sell all, and giue to the poore,  
chose rather to leaue Christ, then for-  
sake his riches for Christ.

Mat. 19.

Yea it is a thing impossible for such  
couetous Churles to runne swiftly in  
the way to life: It is easier for a Cam-  
mell to goe thorow the eye of a Nee-  
dle, then for a rich couetous Carle to  
enter into the Kingdome of Heauen.

Mar. 19. 24

*Nemo potest Dominis recte seruire duo-*  
*(bus:*

Poet.

*Id est*, No man can serue two Ma-  
sters: no man serue God and Mam-  
mon, God and riches. He that hath  
his treasure in earth, cannot haue his  
conuersation in heauen: For, where  
the treasure is, there will the heart bee  
also.

Mat. 6. 21.

If therefore riches increase, let vs  
not set our hearts vpon them. Let vs  
vse this world as though we vied it  
not: let vs hold all as dung for the  
gaining

Ioh. 18.

Mat. 31.

1. Pet. 5. 7.

Mat. 4.

1. King. 19.  
20.

Crates.

gaining of Iesus. As Christ sayd in the Gospell of Iohn : That his Kingdom was not of this world: So should we say, that our delight is not in this world, but our hearts are altogether in the world to come. Let vs take no care what we shall eate, or what wee shall drinke, or wherewith wee shall bee arrayed.

After all these things the muckewormes of this world, the Pagans, Infidels, and Heathen people seeke, that haue neither knowledge of God, nor feare of God before their eyes: but let vs cast our care on the Lord; for the Lord only careth for vs: Wherefore as Peter and Andrew left their nets to follow Christ: And as Elisha left his Oren and his Plough to follow Eliah the man of God: So should we leaue whatsoener is in the world, to follow the Sonne of God to Heauen.

We read of Crates Thebanus, that (because he could not apply himselfe to the study of Philosophy in regard of his riches) hee tooke his money, and

and cast it into the Sea, saying: *Ego perdam te, ne tu perdas me: id est, I will destroy thee, lest thou destroyest mee.* So (if we finde that our wealth, or any other thing in this world is an impediment to our Christian Race) let vs cast them from vs, not (as Crates did) into the Sea, that were a fond and foolish thing: But let vs cast our bread vpon the waters: that is, bestow them on the poore, as Christ did wash the young man in the Gospell of Mathew.

Eccl. II. I.

Thus therefore should we empty our selues of sin within, and vnburthen our selues of the cares of this wicked world without, if we will runne swiftly in the High-way to Heauen.

So run, that ye may obtaine.

Text.  
3

Thirdly, if we will run to obtaine, we must run *Perscuerant'er*, perseuerantly, and continually, holding out to the end of our Race.

Those that run in a race, though they runne neuer so directly, though neuer

neuer so swiftly, yet if they gine ouer befoze they come at the end, they lose their reward. Euen so, if we perseuere not in the race of Godlinesse to the end of our lines, shall we faile of the Kingdome of Heauen.

He that diggeth in a golden mine, till he cometh within five or six fadomes of the gold, and then gine ouer, is not all his labour lost, and all his cost in vaine?

A Traveller, that hauing taken vpon him a long iourney, and in the end giueth ouer within two or three miles of his iourneys end: is not all his labour lost, and are not all his paines likewise in vaine?

Euen so, *Nihil prodest cursus bone vite, nisi consummetur bono fine: id est,* The Race of a Godly life profiteth nothing, vnlesse it be finished with a godly end.

If a man had liued in the profession of the glorious Gospell of IESVS, for the space of twenty, thirty, or forty yeares, and then proue an Apostata, backe-sliding from the same, hee is so farre

farre from obtaining saluation, as the end of him is woꝛser then the beginning.

So that there is no hope of happinesse without perseuerance: for as the tree falleth, so it lyeth: whether it falleth towards the South, or North: And as a man dyeth, so shall he be adiudged: If in the Lord, then shall hee haue his portion with Saints: if in impenitency, then shall hee haue his portion with Diuels.

The Souldier is not guerdoned with spoiles, befoze he hath obtained victoꝛy: no moze shal we be crowned, befoze we haue been moze then Conquerers in Iesus Christ. Wel therfoze saith one: *Si nullus esset hostis, nulla esset pugna: si nulla pugna, nulla victoria: si nulla victoria, nulla deniq; Corona .i.* If there were no enemy, there were no fight: if there were no fight, there were no victory: if there were no victory, there were no Crowne: *Nam nemo coronabitur, nisi qui legitime certauerit: id est,* For no man shall be crowned, but hee that fighteth lawfully. *Ideo homines*

tentan-

2. Tim. 2.

*tentantur, ut tentati resistent, resistentes vincant, vincentes coronentur*: Men are for this cause tempted; that being tempted, they may resist; resisting, they may overcome; and overcoming, they may be crowned.

So that the perseuerance is all in all.

Math. 15.

The woman of Canaan by perseuerant crying after Christ, got her Daughter to bee dispossessed of the Diuell.

The man that had guests come late to his house, by his perseuerant knocking, got bread for them of his neighbour at mid-night.

So by perseuerance in the Race of Godlinesse, we shal obtaine the bread of life, Christ Iesus, that reigneth at the right hand of his Father in glory for euermore.

Chrysostom.

Chrysostome speaking of this spirituall Race sayth thus: *Incipere multorum, finire paucorum: id est*, Many will begin to run in this godly Race, but few there are that will hold out to the end.

Rome



Rome began well, and embraced the Gospel of Christ willingly; but with the dogge, they returned to their former vomit of Idolatry; and with the Sow that was washed, they wallowed againe in the mire of iniquity: So that Frier Mantuan reporteth thus much in commendation of their Citie. *Hen Romæ nunc sola pecunia regnat: exiit virtus patitur: vrbs est iam tota lupanar: id est, Alas, alas, Couctousnesse is Queene of Rome: all godlinesse is banished from thence: the whole City is become a Stewes. And hereupon he giueth this Caueat to all Christians:*

*Vivere qui sancte cupitis, discedite Roma: Omnia cum liceant, non licet esse bonum:*

*Id est, All you that will liue a godly life, depart from Rome; for all things are there suffered saue godlinesse.*

Wh it has been better for this whorish City, neuer to haue knowne the way of Righteousnesse, then after they haue knowne it, to turne from the  
holy

Pro. 26. 11

Mantuan.

Poet.

2. Pet. 2. 21

2. Pet. 2. 20

Mat. 12. 45

holy doctrine giuen vnto them : For, the latter end is worse with them then the beginning, according to that in the Gospell: If Sathan be cast out, and enter in again with seuen Diuels worse then himselfe, the end of that man is worse then the beginning.

So Iulian Emperour of Rome, began well, and for a while embraced the Gospell of Christ: but hee procured an Apostata in the end, dying, cursing, banning, and blaspheming, and casting his bloud into the aire.

2. Tim. 4.

10.

Ioh. 6. 66.

2. Tim. 1.

15.

Demas followed Christ a while, but afterward forsooke him: Demas hath forsaken mee, louing this present world. Many of Christs Disciples went back, and walked no more with him. Thou knowest (saith S. Paul) that all they which are in Asia, are turned from me; of which sort are Phygellus, and Hermogenes.

So we see, that many haue begun well, but few haue persenered: but it were better that a Mill-stone were hanged about the necks of such reuolters, and cast into the midst of the Sea:

**Sea :** For the Lord will tread downe reuolters ynder his feete, as clay in the streets.

Psal. 18.22

Hee that putteth his hand to the Plough and looketh backe, is not fit for the Kingdome of Heauen. Hee that looketh backe to his house and home, hauing his minde busied in other matters, cannot possibly make good worke: euen so he that intangleth himselfe with the things of this present world, is not able to worke out his saluation with feare and trembling: for where the dead carrosse is, thither will the Eagles resort: and where our treasures are, there will our hearts be also.

Luke 9. 62

Hee therefore that will obtaine the Land that floweth with Milke and Honey, must forget the Flesh pots of Egypt: And hee that will obtaine heauen, must not cast his eyes to the earth: he that is on the house top, must not come downe to fetch any thing out of his house: and hee that is in the fields must not returne backe againe to his house. He that is in the way to

Mat. 24. 17

Heauen, let him not turne back again to this world, lest hee be attached of, the Lyon and cast into hell.

Lots wife for backe-looking was turned into a pillar of salt : And so e- uery man that turneth back from the way of godlinesse, shall be turned in- to a Fire-brand, and burned with vnquenchable fire : so, whosoener shall deny Iesus Christ in this world, shall bee denyed the Kingdome of Heauen of Christ Iesus in the world to come.

Phil. 3. 13.

Back-looking, and back-sliding must not bee in Christians. Let vs therefore (with Saint Paul) not look behinde vs, but to that which is be- fore vs; namely, to the reward. Let vs fasten our eyes vpon heauen gates, and neuer leaue running, till wee come at them.

Cant. 5. 3.

The Bride of Iesus would not turn backe from her holy Race, saying : I haue washed my feet, how shall I de- file them ? So should every member of the mysticall body of Christ say : I haue washed my selfe from my sins, and

and by Gods assistant grace, will I neuer defile my selfe any more. For hee that washeth himselfe (sayth the sonne of Syrach) because of a dead body, and toucheth it againe, what auaileth his washing? So is it with a man that fasteth for his sinnes, and committeth them againe. VVho will heare his Prayer? or what doth his fasting helpe him? Euen so, beginning well doth nothing auaille a man, vnlesse perseuerance be resolved.

Ecc.34.26

Thou therefore that wouldest obtaine, pull not thy neck out of Christs yoke: giue not in any case; but at the very first steppe thou settest into this godly Race, resolute to perseuere to the end of thy life, come what can come.

*Manus igitur remissas, & genua soluta erigite: id est,* Lift vp your hands that hang downe, and your weake knees: take heed that ye fall not away from the grace of God. Be not weary of well-doing: Stand fast in the faith, and play the men, bee strong, take courage to you, and perseuere to the

Heb.12.12

2.Thes.3.

13.

1. Cor. 16.

13.

2. Chron.  
15.7.

end : for he that endureth to the end,  
the same shall be blessed.

Apoc. 2.10

*Esto fidelis (sayth Saint Iohn) usque ad mortem, & dabo tibi coronam vitæ : id est, Bee faithfull to thy death, and I will giue thee a Crowne of life.*

Apoc. 3.12

*Qui vicerit, dabo ei sedere in throno, &c.* To him that ouercommeth, will I grant to sit with me in my throne.

Hieron.

*Non enim incepisse, sed perfecisse virtutis est : id est, It is not the nature of Godlinesse to begin well, but to perfect the worke begun : Nec inchoantibus, sed perseverantibus premium tribuitur (sayth Remigius) : id est, Neither is the reward giuen to enterers, but to enders : not to beginners, but to perseuerers.*

Remigius.

Whereupon S. Gregory sayth : *In cassum curritur si ceptum iter, ante terminum, deseratur : id est, He is a mad Traueller that will not see the end of his journey : and he is a fond Professoꝝ, that will not labour to dye in the Lord.*

Wee reade in the Gospell of Iohn, that our Sauioꝝ in the end of his life,  
sayd

sayd in this manner : *Opus consummaui, quod dederas mihi vt facerem : id est,* I haue finished the worke which thou gauest me to doe. And in the houre of his death hee sayd in like manner : *Consummatum est :* It is finished. So should euery Christian, after the example of his Sauioꝝ, labour to finish the worke which the Lord called him to doe : that so hee may ( with great peace of conscience, and with unspeakable solace of heart ) say vpon his Death-bed, with the chosen Messell, in his second Epistle to Timothy: *Certamen bonum decertauī, cursum consummaui, fidem seruaui, &c.* I haue fought a good fight, and haue finished my course, I haue kept the faith : therefore, henceforth is layd vp for me a Crowne of Righteousnesse, which the Lord, the righteous Iudge, shall giue me at that day : and not vnto me onely, but vnto all them that loue his appearing.

Such was the resolute zeale, and zealous resolution of al holy Martyrs in former ages : that nothing could

Ioh. 17. 4.

Ioh. 19. 30.

2. Tim. 4.  
7, 8.

The resolution of  
Martyrs.

make them forsake the profession of the glorious Gospell of I E S V S: yea, this was their constant answer to their bloudy Butcherers: *Vre, tunde, dinelle, lania, seca: Idola tua non adorabimus: potes corpora ista (ô Cæsar) cruciatibus absumere, facere verò ut aliud sentiamus, aut loquamur, non potes: tua sanitas nostra est gloria: cum nos interficere credas, de carcere corporis liberas: citius saxa, scopulosque & montes de loco suo mouebis: quam nobis fidem Christo datam eripies: id est, Burne, buffet, slay, deuoure, hew in peeces: thy abominable Idoles wil we neuer worship: thou mayst (O cruell tyrant) consume with torments these our mortall bodies; but to make vs thinke, or speake otherwise then we doe, canst thou neuer do: thy cruelty is our glory: killing vs, thou dost but deliuer vs from the prison of our bodies: thou shalt sooner remoue the rockes and mountaines from their places, then make vs recant from the profession of the glorious Gospell of I E S V S.*

**Such** was the resolution of Sydrach,  
Myshach



Myshach and Abednego, that rather then they would crouch to Nebuchadnezzars golden Image, which was 60 cubits high, they would be cast into the hot fiery Furnace, which was made seuen times moze hot, then vsually it was for necessary vses.

Such was the resolution of blessed Paul, that nothing could separate him from his **L O R D** and Master **CHRIST**: whose couragious bolw we may find in his Epistle to the Romans on this manner: Who shall separate vs from the loue of Christ? shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? No verily, for I am perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall bee able to separate vs from the loue of God which is in Christ Iesus our Lord, neither the loue which we haue to God from vs, who are made his sons through Christ Iesus.

And

Dan.3.1.  
23.

Rom.8.35.  
38,39.

And indeed that which Paul promised, he performed : for he was beheaded at Rome for the Gospels defence; although the sword did separate his head from his shoulders, yet it could not separate him from his head Christ Iesus.

Iob. 13. 15.

Such was the resolution of the patient of patience : that though the Lord should kill him, yet would hee put his trust in him.

Ignatius. 7

Such was the resolution of Ignatius, Bishop of Antioch, after Peter, that the ravening beasts could not make him flinch from his Redeemer : yea, being commanded by the King of Syria to bee torne in pieces of wilde beasts, and being led to the place of execution, he uttered this golden sentence : *Nihil moror visibillum, nec invisibillum, modo Iesum Christum : id est,* I care neither for things visible, nor yet for things invisible, neither for things seene, nor yet for things not seene : Onely, this is my care, that I may obtaine Christ Iesus, and with him euerlasting saluation. And when the

the Beasts were let loose vpon him, these were his last words (as saith S. Ierome) I am Gods corne, and the teeth of those wild beasts must grind me in pieces, that I may be pure bread, and fine manchet for Christ Iesus his Table in Heauen.

*Ierome.*

Such was the constant resolution of that godly old woman Apollonia, that she chose rather to haue her teeth dashed out of her head willingly, and to be burnt to ashes, then to worship any other gods, besides the true and euermourning God.

*Apollonia.*

Yea, this was the constancy of all holy Martyrs, that they would rather indure a thousand deaths, then shrink backe from the word of Life: Peter was beheaded for the Gospels defence: Iames throlone downe from an high Pinacle, and his head cleft asunder: yea, almost all the Apostles were put to grieuous deaths, some were stoned, some broiled, some put to one death, some to another.

*Peter.*

*Iames.*

Old Simeon, that was Cousin-germane to Christ, sonne to Cleophas and

*Simeon.*

Cyprian.

and Mary, Bishop of Ierusalem, after Iames, was nayled to the Crosse, being fire-score yeares old and moze. S. Cyprian beheaded at Sexti nigh the City Carthage.

Polycarpe.

Polycarpe Bishop of Smyrna Disciple to Iohn, was most pitifully tortured to death by fire: yea, for the space of 300 yeares after Chzist, and moze, the Lord sent persecution ordinarily to his Church.

August.

Willingly did these Saints suffer, and toypfully did undergoe all these afflictions for the Kingdome of Heauen sake.

Ierome.

*Hic ure, hic seca, ut in eternum parcat Domine, sayth S. Augustine, .i.* Here burne me (Lord) here slay me, to spare me hereafter: Doe what thou wilt (Lord) with my body, so that thou wilt spare my soule.

*Vtinam (sayth S. Ierome) ob Domini mei nomen, atq; iustitiam, cuncta Gentilium turba me persequatur & tribulet: utinam in opprobrium meum stolidus hic mundus exurgat: tantum ut ego mercedem Iesu consequar: id est, I would to God*

God that the whole Nation of the Gentiles, Pagáns, and Infidels would, for the name of my God, and for the glory of his Gospell, persecute me and trouble me : I would to God this mad and foolish world would rise vp against mee for the profession of Gods blessed truth : onely, that I may obtaine **C H R I S T I E S V S** for my reward,

Ammonation, Mercuria, Dyoniafia with diuerse other godly women, would run to the fire w<sup>th</sup> their childzen, as to a ioyfull feast o<sup>r</sup> banquet, thinking no greater glozy on earth then to suffer fo<sup>r</sup> the Gospell of Chzist.

And thus should enery man and woman (as they tender the welfare of their deare soules) resolute to suffer willingly, and beare patiently, whatsoeuer calamity may befall them in this heavenly Race : considering the tozments of hell, which by reuolting they shall vndergo, considering the ioyes of Heauen, which they shall haue by patience : and considering what others haue done befoze them,

as

*Ammonati-  
on.*

as the Martyrs, and what Christ hath suffered for them, that so with perseverance, holding out to the end, they may obtaine everlasting blisse.

The Merchant will thorow fire and water suffering no repulse, that hee may haue his Winnace fraught with plentie of pure Gold at the Indian Haven, according to that of the Poet:

Poet.

(dos:  
*Impiger extremos currit mercator ad In-  
Per mare pauperiem fugiens, per saxa, per  
(ignes.*

Idest, The painefull Merchant aduventureth to the forraine Indians beyond the Seas, through fire and water, fearing nothing, that he may eschew poverty and obtaine much treasure.

Even so, he that will haue the Winnace both of soule and body fraught with the siluer of all earthly prosperity, and with the gold of all celestiall felicity, must runne the race that is set before him, with patience, leaping over the wall of all obuious afflictions, perseuering till he commeth at  
the



The Oren that are appointed for the slaughter, are let runne in fat Pastures; but those that are not appointed for so terrible an end, are daily wrought and subiect to much trauell.

The barren tree is not beaten: but the tree that is planted by the Rivers side, & bringeth forth his fruit in due season, is sorely shaken, and yearely beaten.

1.King. 7

The stones that were for Salomons Temple were squared & helven before they were layd in the building.

1: Pet. 2. 5

So euery Christian (who is a liuely stone in this spirituall building, as sayth S. Peter) must be helven with the are of affliction, and squared with the saw of correction, before he can be receiued into the triumphant Church, whereof Christ Iesus is the head corner-stone.

Gregory:

*Ideo Dominus quibusdam hic parcat non feriendo, ut in aeternum feriat: ideo hic ferit non parcendo, ut in aeternum parcat: id est, The Lord spareth some for a time, that he may punish them for e-*

uer:



uer: and he chast'neth some for a time,  
that he may spare them for euer. Dives  
that was spared on earth, was tor-  
mented in hell: and Lazarus, that was  
corrected on earth, was spared in  
heauen.

For *Qui vult cum Christo conregnare in regno caelorum: id est*; Hee that  
will raigne with Christ in the King-  
dome of Heauen: must *cum Christo*  
*compati in valle lacrimarum: id est* must  
suffer with Christ in the vale of teares:  
*qui vult consequi, must sequi: id est*, he  
that will obtaine Christ, must follow  
Christ: and hee that will follow  
Christ, must take vp his crosse and fol-  
low him.

Christ suffered before he entred into  
glory: so must euery Christian first  
suffer, before he can be glorified: The  
seruant must not be aboue his Master.  
*Si ergo compatimur, conregnabimus: id est*  
If we suffer with him, wee shall  
reigne with him.

*Dulcia non meruit, qui non gustauit ama-*

Luke 16.

Luk. 24.2.

Ioh. 15.20.

2.Tim.2.  
12.

Poet.

Iouinian.

*Idest*, He deserueth not to taste of the sweet, that will not taste of the sowre. Iouinian, a King, hauing two sorts of wine in his Palace, the one sweet wine, and the other sowre: decreed that whosoener would taste of the sweet wine, should first taste of the sowre: So whosoener will taste of the sweet ioyes that run throught the celestial Paradise, must first with Christ, sup of the cuppe of salt teares of affliction.

Psal. 34.

No maruell, therefore, if the Prophet in generall sayth: that many are the troubles of the Righteous. No maruell if he compareth afflictions to waues of the Sea: for as one waue dasheth ouer the necke of another: so one affliction continually followeth another; For God is not like a wasp, that having stung once can sting no more: but there is a plurality of crosses with God, he can sting againe, and againe. As one sorrowfull messenger came to Iob after another; euen so one affliction visiteth the Christian after another: as the Tiper leapt

leapt vpon P A V L, and leapt off a-  
gaine; euen so afflictions leape vp  
on Gods seruants, and leape off a-  
gaine.

Act. 27.

Those therefore that runne in the  
Race of Godlinesse, must not thinke  
this strange, neither must they think  
themselves free from all afflictions:  
for they are hedged in on euery side,  
with sundry kinds of troubles, and  
haue three deadly enemies continual-  
ly warring against them.

Whereupon Iob calleth the life of  
man, a war-fare vpon earth, and that  
worthily: for we fight against three  
mighty enemies: the Diuell, the  
World, and the Flesh. The first e-  
nemy that withstandeth vs in the  
way to heauen, is the Diuell, who in  
respect of his cruelty and might, is  
compared to a roaring Lyon: The di-  
uell like a roaring Lyon, goeth vp  
and downe, seeking whom hee may  
deuoure. The second enemy is the  
World, which is as subtile, as the di-  
uell is powerful, for by the profits and  
pleasures therein, it draweth many to

1. Pet. 5.

the seruice of Sathan. The third enemy, which is the Flesh, is no whit inferior to either of them. For Caesar being asked what was the greatest thing in the world to ouercome, sayd: *Seipsum vincere*, to ouercome a mans owne selfe, and his vntamed affections. It doth alway rebel against the good motions of the Spirit: It is a Iudas to betray our soules into the hands of old Leuiathan.

Gen. 3. 15

The Prophecy must be fulfilled: I will put enmity betweene thee and the woman, between thy seed, and her seed: Therfore, the Church of God, in this respect is called *Ecclesia militans*: a warring Church: a Church that fighteth manfully vnder the banner of Christ against the aduersaries aboue: sayd.

So maruell therefore (our life being a warfare) if this world be called, *Vallis lachrymarum*: a vale of teares: for afflictions are so common, that we haue alwayes cause to sheade forth whole Oceans of teares with the Prophet DAVID, who (although he were

were a man according to Gods owne heart ) was a Pellicane in the wilderness of this world , whose nature is alwayes to haue teares trickling downe her Bill : his teares were his meate and drinke : He watered his bed with salt teares , and washed his couch with continuall weeping.

Psal.6.

**This** is the state and condition of all Gods children in this life, that will run the Race of Christianity : so that we may conclude with I O B , and say : Man that is borne of a woman, is of short continuance, and is full of trouble.

1.Pet.5. 9.

Iob.14.1.

Seeing then that we are bozne to trauell, as the bird to flying , let vs arme our selues with patience, let vs possesse our soules with patience, and let vs run the Race that is set befoze vs with patience : knowing , that *Non sunt condigna passionēs, &c.* that the passions that wee can suffer in this world, are not worthy of the ioyes in the world to come.

And seeing wee are withstood in

Ephes. 6.

this way by three mighty enemies, let vs, like wise Souldiers: Put on the whole Armour of God: the helmet of hope, the brest-plate of righteousness, the shield of faith, the girdle of sincerity, the shooes of peace, and let vs alway haue ready drawne the Sword of the Spirit, which is the word of God, which is able to quench all the fiery darts of Sathan, and slay the Dragon in the deepe.

Rom. 8. 28.  
Psal. 119.  
71.

Moreover, let euery Christian (that runneth in the race of Godlinesse) know, that as afflictions are by no meanes to be auoided, so are they necessary for the good of Gods children. All things worke for the best to them that loue God. And it is good for me (saith the Prophet) that I haue bene in trouble, for thereby haue I learned thy Law. For affliction to the Godly, *Medicina est, non pœna, castigatio non damnatio: id est,* is a curing medicine, not a destroying punishment: a profitable chastisement, not a deuouring condemnation.

For diuers causes therefore doth the

the Lord suffer his deere childezen to be afflicted.

First, to weane and winne them from the lone of this wicked world: for in prosperity wee are ready to be forgetfull of God, and of our selues also: wee are ready (with the deafe Adder) to stop our eares at the voice of the Charmer, charme he neuer so wisely: The weed is ready to ouergrow the coyne, and the flesh ready to domineere ouer the Spirit: But by afflictions we are brought to hate that which befoze wee loued, and to embrace that which befoze wee loathed. Well therefore sayth Gregory: *Anrem cordis tribulatio aperit, quam sepe prosperitas huius mundi claudit: id est,* Tribulation doth open the care of the heart, which worldly prosperity doth many times shur.

As Antiochus in his prosperity thought himselfe equall with God; yea aboue God; but hauing a fall out of his Chariot, and being in aduersity, he sung a new song, saying: *Iustum est hominem mortalem subditum esse*

I

Gregory.

2. Mac. 9.

*Deo: id est,* O ! it is meete and requisite for mortal man to be subiect to the immortall God. So Alexander being hurt with an arrow, sayd :

*Homines dicunt me esse filium Iouis, sed sagitta hac probat me esse mortalem :*  
*Id est,*

Men say that I am the son of *Iupiter*, but this arrow proueth me to be but a mortall man.

So Nebuchadnezzar proudly vaunted himselfe against the Lord of Hosts in his prosperity : But when the Lord tooke him to taske, metamorphosing this proud king into a base beast, then could he say : That the Lord was able to abase all those that walke in pride.

Thus therefore doth the Lord chasten vs in this world, that wee may neither be intangled with the loue of this world : Nor be condemned with this world.

For as the Nurse to weane her child from thirsting after her milke, doth anoint her teat with Aloes, or som such bitter thing: even so our heavenly

Dan. 4. 34.

1. Cor. 11.  
32.



uenly Father, to weane vs from the pleasure of this wicked world, doth send vs many sharpe afflictions in this world.

Secondly, the Lord suffereth vs to be afflicted, thereby to draw vs to amendment of life. Before I was troubled, I went wrong, but now haue I learned to keepe thy Law. The rod (saith Salomon) bringeth wisdom.

As the rod of Moses, striking the stony Rokes, caused whole Riuer of water to flow there-from. So the Lord striking vpon our stony hearts, with the rod of affliction, causeth vs to shed forth buckets of teares for our sinnes committed.

*Aduersa corporis, anima remedia sunt: agritudo carnem vulnerat, sed mentem curat: id est.* The affliction of the body is wholesome Physicke for the soule: it killeth the flesh, but cureth the Spirit, it woundeth the outward man, but renueth the inward. *Cum infirmor, tunc fortior sum: i.* when I am weake, then I am strong,

Afflictions therefore may be fitly compa-

2

Psal. 119.  
67.

Prou. 29.

Deut. 8.

Isod.

2. Cor. 12.  
10.

compared to a Gold-Smiths Forge, which tryeth the pure Gold, from the impure dross.

It is like a purgation which expelleth corrupt humors from the Body.

It is like a Shepheards croke, whereby the Lord doth bring againe his wandring sheepe to the fold.

Jerem. 1.

It is called of the Prophet, *Virga vigilans*: i. a watchfull rod, a rod that keepeth men in continuall watchfulness.

Luk. 15.

The Prodigall child, that wandered far in the by-waies of sinne, by this sheep-croke was brought back again to his fathers house: So the Lord by this meanes doth bring home many that haue erred from the way of truth, and wearied themselues in the way of wickednesse. For as the carefull mother cannot see a mote amisse in her beloued child, but will immediately wash the same away. So our heavenly Father cannot endure the blemish of sinne vpon the face of his deare children, but he will wash it presently away with the water of affliction: If thou

thou sinnest to day he afflicteth to morrow.

Thirdly, the Lord suffereth vs to bee afflicted, that we may the more earnestly call vpon him, and the more speedily seeke vnto him. *Mala que nos hic premunt, citius ad Deum ire compellunt*: i. Aduersity that oppresseth vs here in this world, doth make vs swiftly and speedily run to the Lord.

Lord, in their streights they sought thee: Susanna being ready to bee put to death, Cryed out to the Lord. The Prophet Ionas being in the Whales belly, powred out his prayers to the Lord. David in many of his Psalmes, being in trouble, called vpon the name of the Lord: especially in the 130. Psal. *Deprofundis clamavi ad te Domine, Domine exaudi vocem meam*: id est, Out of the deepe haue I cryed vnto thee, O Lord: Lord heare my voyce, &c.

So the prodigall child being in a streight, sought to his father, desiring him to make him but as one of his hired seruants.

Gregory.

Esay. 26.

16.

Dan. 13. 4.

Ionas. 2. 1.

Psal. 130.

1. 2.

Luk. 15. 19

So

Mat. 14. 30

So the Disciples, when the ship was ready to suffer naufrage, by reason of the tempest, awaked their Master, saying: Lord, saue vs, we perish.

Augustine.

So Peter being ready to sinke, cryed out to Christ, saying: Master, saue me. Therfore, that men may be compelled to seeke the Lord, he sendeth afflictions vpon them, according to that of god S. Augustine: *A Deo premuntur iusti, vt pressi, clament; clamantes exaudiantur; exauditi, glorificent eum.* id est, Men are therefore oppressed of God, that being oppressed, they may cry vnto him; crying vnto him, he may heare them; and hearing them, hee may deliuer them; and deliuering them, may be glorified of them.

Fourthly, the Lord doth suffer vs to be afflicted, thereby to try vs, whether we will depart from him in time of trouble yea or no.

And thus was Iob tryed of the Lord: For though the Lord had permitted Sathan to tempt him, his enemies to vndoe him, his children (by sudden death) to be taken from him,

him, his body to be afflicted from top to toe with byles, botches, and sores, hauing no sound part thorough out: his wife to be an occasion of offence vnto him, who in these his distresses should haue bene a comfort to him: yet notwithstanding all this, Iob sinned not against his Maker: yea he was so farre from mistrusting in God, as he sayd: Though the Lord killed him, yet would he put his trust in him: and so farre from murmuring against him, or cursing him, as with admirable patience in them, he blessed the Lord for them, saying on this heavenly manner: The Lord giueth, and the Lord taketh away; blessed be the name of the Lord.

Iob. 1.

Thus were the Apostles and the holy Martyrs tryed, who were so far from recantation, as they willingly chose to lose their liues in tribulation. And thus were the thre children tryed in the furnace.

By affliction are the children of the Lord and the sonnes of Belial discerned: Euen as crased vessels will breake

Ecclef. 27.

Luke.8.15.

in peeces when they come to the fire, and the sound onely hould out: So the wicked (like counterfeits) will bewray themselves, when they come to the faggot, and the godly only stand to it; as we reade in the Gospell of S. Luke: They depart from him in the time of tribulation. Many will (with Peter) vow to follow Christ Iesus, and to sticke close to him: but when they come to Pilars hall, a silly Maide will make them forswear him.

The Lord therefore afflicteth vs, to try our Faith, our Patience, our Hope, and other vertues.

Faith.

Faith is exercised in affliction, by considering y<sup>e</sup> causes of Gods permission, and by beleauing most assuredly his promises concerning our deliuerance.

Hope.

Hope is exercised in affliction, by assuring our selues of the rewards promised to all those that suffer patiently.

Loue.

Loue is exercised in affliction, by considering the loue of Christ in suffering

fering for vs: and thereby we are pro-  
noked to suffer for him againe.

Obedience is exercised in affliction, by conforning our wills to the will of Christ, saying with Christ, Not as we will, but as thou wilt, O Lord God of Hosts.

Patience is exercised in affliction, by suffering quietly, willingly and cherefully, and by welcomming the sent of God for our good.

Humility is exercised in affliction, by abasing our selues in the sight of God, acknowledging that they are but as flea-bitings in respect of the torments of Hell, which by our lewd liues for euermore we haue deserued.

Fifthly, the Lord suffereth vs to bee afflicted in this world, that the greatnesse of his power, and the infinitnesse of his mercy might be shewn in the deliuey of vs

We reade in the Gospell of Iohn, that the Apostles hauing asked our Sauour the reason why the man was borne blind, he answereth them; Not for his fathers, nor for his owne sin,

Obediēce.

Patience.

Humility.

5

Ioh. 9. 2. 3.

sin, but that the workes of God should be shewne on him: From which wee may truly gather thus much; nameiy, that the man was bozne blind, especially to this end, that our Saviour might haue occasion to shewe the greatnesse of his power in curing him.

Ioh. II.

Againe, in the same Gospell, wee reade that Lazarus dyed to this end, that God might be glorified in raising him from death. The wonderfull power of the Lord was shewed in the deliuey of the thre Childzen from fire, by his Angell: of Ionas from drowning, by the Whale: of Susanna from death, by Daniel: of Daniel from the Lyons, by his owne immediate power: of Eliah frō staruing, by the Hauens: And our gracious Soueraigne Lord, King James, from the sword in Scotland, and from the Powder-treason in England, by his extraordinary fauour, and wonderfull loue, which he had to this his gracious seruant: which the Lord in mercy boughsafe vnto him, and his Royall Progeny



Progeny for euermore.

Thus the Lord bringeth men into deepe afflictions, that his power might bee shewne in bringing them out againe: *Dominus deducit ad inferos, & reducit: id est*, The Lord bringeth to hell, and bringeth backe againe: to great afflictions, and out of them againe: *Uan eademque manus, vulnus, opẽque tulit*: The same hand that woundeth, the same hand cureth: *Vulnerat, & meditur: percutit, & sanum reddit: id est*, He maketh the wound, and bindeth it vp: he smiteth, and his hand maketh whole. So that howsoever many are the troubles of the righteous in their iourne to Heauen, yet the Lord powerfully in his good time deliuereth them out of all, if he seeth it best for their good: otherwise, suffering for the testimony of the truth, and the glory of his name, they shall change this life for a better.

Thus haue I somewhat largely spoken of Afflictions, both in regard of their necessity, as they cannot be shifted of any y run in y way of Godlineffe,

1. Sam. 2. 6,

Poet.

Iob. 5. 18.

lineſſe, as alſo in regard of their conſciency, being moze helpe then hinderance in this ſpirituall iourney, that ſo wee may make good uſe of them, when it ſhall pleaſe the Lord to ſend them.

And thus much ſhal ſuffice for this third point: namely, for perſeuerance in this courſe of Godlineſſe, beſeeching the Lord of his goodneſſe, to giue vs grace, that wee may not ſhrinke back for feare of afflictions, but wade through with patience, holding out in this Race to the end of our Race.

*Text.*

So run, that ye may obtaine.

The third thing in order to be ſpoken of, is *Præmiū promiſſum*: id eſt, the promiſed reward: But beſore I enter into the handling thereof, one thing neceſſarily muſt bee obſerued, and that worthy of annotation.

The Apoſtle ſayth not here: Seeme ſo to runne that yee may obtaine: or, make an outward ſhew of running: But, So run, that ye may obtaine.

In which ſpæch hee excludeth all  
hypo

hypocrisie, and banisheth all counterfeit godlinesse from this Christian Race: For in this visible Church there are many that outwardly profess Christ, but inwardly serue Belial: Christians in name, but Reprobates in deede: Saints in shew, but Diuels in conuersation.

Many Hypocrites there are, like painted Sepulchres, dissembling Pharises, faire without, but foule within: Lambes in apparition, but Wolues in condition: *Oues habita,* (as saith S. Bernard) *Vulpes actu, & crudelitate lupi: id est,* Sheep in shewe, Foxes in deede, and Wolues in cruelty.

Bernard.

*Mens sub agnina latitat, mens sapa lupi.*  
(na:

Poet.

*Id est,* They haue Lambes skinnes, but Wolues hearts. Yea, howsoever they seeme to be members of Christs body, courteous and kind to the flocke of Iesus, zealous louers, and earnest embracers of the sincere milke of the word, running in the path of true godlinesse:

Mat. 3. 7

lineſſe: yet neuertheſſe, they are a generation of Vipers, of whom the Evangelift ſpeaketh, ready to ſucke out the very heart bloud of the Saints of God, and rend them in pieces like rauening Wolves: they haue Mel in ore, fel in corde: id est, Honey in their mouthes, but gall in their hearts: ſugred words to intrap, but poisoned hearts to torment: carrying themſelues like Iudas, who ſaluted his Maſter with a kiſſe, hauing the poiſon of Aſpes lying vnder his lips: For

Poet.

*Quando bonum ore ſaris, mala corde ta-*  
*(men meditaris,*  
*Oſcula que Domino Iudas dedit, hac mi-*  
*(hi tu das:*

*Id est,* When men ſpeake well, and thinke ill, their kindneſſe is treaſon, as was the kiſſe of Iudas. And for all other enmities in the world, this is the greateſt, as ſayth Caſſiodorus: *Gratiſſimum inimicitia eſt gentis, corde aduerſarios, & lingua ſimulare deuotos: Id est,* This is a moſt grieuous kind of enmity, when men pretend much loue in tongue,

Caſſiod. in  
Pſal.

tongue, and beare much more malice  
in heart.

These cursed Hypocrites, these  
dissembling Hel hounds, and these  
venemous Wipers, are the very pic-  
tures of the Diuell, and lively re-  
presentations of the olde Serpent:  
For as the Diuell lyeth, coggeth,  
counterfaiteth and dissembleth: so do  
these.

The subtile Serpent pretended  
great kindnesse to our first Parents,  
counselling them to eate of the for-  
bidden fruit, that so they might see,  
and be as gods; but he intended their  
euerlasting destruction: so these crafty  
Foxes seeme to be charitable Chri-  
stians, and to giue good counsel wher-  
soeuer they become: but yet they de-  
uoure Widowes houses, and that vn-  
der colour of long prayers.

The subtile Serpent seemeth to be  
an Angell of light, but yet he is a di-  
uell of darknesse, fettered with the  
chaines of euerlasting darkenesse. So  
these Apes of the Diuell, do beare an  
outward shew of holinesse and puri-  
ty:

Mat. 23.  
14.

Apoc. 20. 1

2. Pet. 2. 17

Haglot in  
Sap.Esay. 29.  
13.

ty : yet they are Wells without water, and clouds carryed about with euery tempest, to whom the black darknesse is reserved for ever.

These Hypocriticall mocke-gods may fitly be compared to Idols : For as an Idol hath an outward shape of a liuing man, but yet hath no life at all within it : So Hypocrites seeme to liue by the life of grace : yet are they dead in faith, and rotten in corruption. They are new vpstart Cyants, hauing two faces vnder one hood : they come neere vnto God with their mouthes, and honour the Lord with their lips, but their hearts are farre removed from him. *Deum laudant in tympano, sed non in choro* : i. They prayse the Lord in the Tabor, but not in the dance : they serue God in shew, but not in truth : they beare (with the Figge-tree) great store of leanes, but no fruit at all.

But alas, alas, these Hypocrites (that thus deceiue themselves, hauing their reward on earth, which they, through vaine glory, greedily looke for  
at

at the hands of men ) shall neuer ob-  
taine a Crowne of righteousness, be-  
ing altogether vnrighteous, but they  
shall haue their portion with Hypo-  
crites, where shall be weeping, way-  
ling, and gnashing of teeth. For the  
Lord abhorreth al hollow hearts, and  
double tongues, all outward Oblati-  
ons and burnt sacrifices, al outward  
shew and hypocriticall worship: he is  
a Spirit: and hee will spue all such  
out of his mouth, as worship him not  
in Spirit and Truth. *Simulata sanc-  
titas, duplex iniquitas*: i. Counterfait  
godlinesse is so farre from holinesse, as  
it is double vngodlinesse. I say ther-  
fore vnto thee with S. Chrysostome:  
*Aut esto quod appares, aut appare quod  
es*: i. Either be as thou seemest, or seem  
as thou art.

It is not seeming, but being that  
shall go for pay: *Non auditores, sed fa-  
ctores legis iustificabuntur: id est*, Not  
the hearers, but the doers of the lawe  
shall be iustified: *Nec eandem profiten-  
tes, sed eidem obedientes glorificabuntur:  
id est*,

Mat. 23. 54

Chrysost.

Not professors, but performers shall be glorified.

**Woe** therefore to all hypocriticall **Mock-gods**, that run not in the Race of Christianity, as they boast themselves by profession; they shall roare at the gates of heaven, and say: Lord, Lord, haue wee not by thy name prophesied? and by thy name cast out diuels? and by thy name done many good workes? haue we not professed thy Gospel, and borne the name of thine? **But** because they did not the will of our heavenly Father, our **Sanctiour** shall send them packing to hell, with a *Nescio vos*: professing on this manner vnto them: I neuer knew you, depart from me, yee workers of Iniquitie. O yee viperous Serpents, O yee generation of Vipers, how shall yee escape the iudgement of hell?

Let enery Christian therefore beware of the leauen of the **Pharises**, which is **Hypocrisis**. Beware of false Prophets, which come vnto you in Sheeps cloathing, but inwardly are rauening Wolues: yee shall know them by

Mat. 7. 22.

23.

Mat. 23. 23

Mat. 7. 16.

17.



by their fruits: doe men gather grapes  
of thornes, or figges of thistles?

Walke wisely towards them that  
are without, redceming the time, for  
the dayes are euill.

Col. 4.5

That you may therefore pꛑuent  
the damned traditions of this diuelish  
bꛑod, I say vnto you, as our Sauioꝝ  
said vnto his Apostles a little befoꝛe  
his passion: Behold, I haue told you  
befoꝛe.

Mat. 24.25

Let euery Christian therefore (a-  
uoiding all counterfait and hypocriti-  
call pꛑofession) runne in the Race of  
godlinesse, seruing the Lord with all  
his heart, with all his soule, with all  
his strength, in holinesse and righte-  
ousnesse all the dayes of his life.

God calleth foꝛ our hearts: My  
sonne, giue me thy heart: The Lord  
(as sayth S. Augustine) *Quia totum  
fecit, totum exigit: id est.* Because hee  
made all, he will haue all: not a peece  
of the heart, noꝛ a roome in thy heart,  
but the whole heart: foꝛ the Lord is a  
iealous God; and as a iealous hus-  
band cannot indure, that his wife  
should

Pro. 23. 26  
*Angustine.*

should giue her hart, or any part thereof, to any other man: so the Lord cannot abide that wee should giue any part of our heart from him: Hee calleth not for a stony heart, nor for a double heart; but for a fleshy heart, a heart purged by faith in CHRIST IESVS, bathed in the blood of the Lambe, and thoroughly cleansed by the fire of the Spirit: not an old heart, neither a corrupted heart, but a new heart, and a new Spirit: for which the Prophet David begged: Create in me a new heart, O God, and renew a right spirit within me.

Psal. 51. 10

Let vs therefore (I beseech you brethren, by the mercies of God) giue vp our bodies a liuing Sacrifice, holy and acceptable vnto God, which is our reasonable seruing of God: and let vs not fashion our selues like to this world: but let vs be changed by the renewing of our minde.

Rom. 12. 1.

2.

In stead of dead beasts, let vs giue vp our bodies, which are liuely sacrifices: And in stead of the blood of beasts, which was but a shadow, and plea-

pleased not God of it selfe, let vs giue  
by the acceptable sacrifice of the spi-  
rituall Man, framed by faith, to god-  
linesse of life: Let vs sanctifie the Lord  
in our hearts, who daily calleth for  
our hearts: let vs say with David:  
My soule, prayse thou the Lord, and all  
that is within mee. prayse his holy  
name: Let vs prayse him in his Sanc-  
tuary, and in the firmament of his  
power: let vs prayse him in his migh-  
ty acts, and according to his excellent  
greatnesse: let vs prayse him in the  
sound of a Trumpet, vpon the Violl  
and Harpe: yea, let euery thing that  
hath breath praise the Lord: And that  
not onely in word, and in tongue, but  
in deed, and in truth: not in out-  
ward shew and profession only, but in  
our pure liues, and holy conuersati-  
ons: that so running in the Race of  
Godlinesse to the end of our liues, we  
may be blessed for ever: and glorify-  
ing the Lord God by our holy conuer-  
sations in this world, wee may be e-  
ternally glorified of the Lord our God  
in the world to come.

So

1. Pet. 3. 23

Psal. 103. 1

Text.

3

So runne, that ye may obtaine.

The last thing to bee obserued in this heavenly Race, is, *Premium promissum*, The promised reward, to all those that runne lawfully: so great a reward it is, as should stirre vpon every Christian to runne in the Race of Godlinesse.

If the King of his Princely bounty would offer 100000 pounds to him that should first come at a miles end: would not thousands hazard their liues, and aduenture a surfet willingly, that they may obtaine the same? But the Lord hath offered vs a Kingdome: Yea, it is the pleasure of our heavenly Father to giue vs a Kingdome: an habitation not made with hands, nor purchased with gold and siluer, but with the blood of the immaculate Lambe: And shall not we labour and straine our selues with might & maine, to run the race that is appointed for vs? How wil men toile and moile for a little trash? How wil men vse all their wits, and bend all their studies to bee worldly rich? Alas,

Luke. 11.

Heb. 13. 14

1. Pet. 1. 18

las, these are as dung in respect of this reward: shall we not therefore much more labour for the meate that shall neuer perish, and for this glorious reward that shall neuer be taken from vs?

The greatnesse of this reward is painted out vnto vs in the holy Scriptures, by the diuersity and greatnesse of the names thereof.

For first it is called by the name of *Regnum celorum*: i. The Kingdome of Heauen: for there they enioy great liberty, hono<sup>r</sup>, power, pleasure, glory, and all good things whatsoeuer.

Secondly, it is called by the name of *Regnum Dei & Christi*: id est. The Kingdome of God and of Christ: because that Iesus Christ (having overcome death, hell, and damnation, together with all the enemies that did oppose vs in the way to heauen) both rule there, and gouerne his Church triumphant with heavenly peace, and euermlasting tranquillity.

Thirdly, it is called by the name of *Paradisus*: id est, Paradise: in respect of the abundant plenty of all good  
and

1

2  
Eph. 5. 21.

3  
Luk. 23.

and pleasant things, which the Saints can either wish or possibly desire.

4

2. Cor. 12.

Fourthly, it is called by the name of *Caelum tertium*, id est, the third heaven: which is called *Caelum Empyreum*, i. igneum: not in respect of fire, but in respect of the glorious light that shineth therein; For it is *Situs altissimus*, *quantitate maximum*, *natura purissimum*, *late plenissimum*, *capacitate amplissimum*: id est: High in situation, great in quantity, pure in nature, full of light, and exceeding large: Able to receive ten thousand times more persons, then there are drops of water in the sea, or sand lying by y<sup>e</sup> shore.

5

Apoc. 21.  
10.

Fifthly, it is called by the name of *Sancta Civitas*: an holy City, built with most precious Pearles: because the company that dwell therein are holy and pure, shining in holiness, and glittering in purity, as the portals of the burnish Sun.

6

Sixthly, it is called by the name of *Summa beatitudo*: inestimable blessedness: Because the Saints enjoy the full

full presence of the blessed Trinity, wherein true blisse consisteth.

Seuenthly, it is called by the name of *Vita eterna*: Life euerlasting: because there shall be no more death, no; lamentation, no more crying no; sorrow, but the Saints shall enioy these blessed ioyes, so long as God shall be God, which is for euerlasting. This is the reward promised to all those that will runne in the Race of Godlynesse: holding out to the end. A large reward, and no man knoweth it, but he that enioyeth it: *Adco magna est, quod nequit numerari, adeo pretiosa, quod nequit comparari, adeo diuina, quod nequit terminari: id est,* So great is this reward, as it cannot be numbred: so precious, as it cannot be valued: so lasting, as it is euerlasting: it is great without quantity, sweetest without quality; infinit without number; euerlasting without end.

So great is this reward, as neither eye hath scene, nor care hath heard of the like, neither can it be expressed of the heart of man. *Quod preparauit* (sayth

7

1. Cor. 2.

Augustine.

(saith S. Augustine) *Deligentibus se Deus, fide non capitur, spe non attingitur, charitate non comprehenditur, desideria & vota transgreditur, adquire potest, estimari non potest, id est:* That which the Lord hath prepared for those that loue and feare his name, is not fully attained to by faith, neither fully retained by hope, neither fully contained by charity; it farre surpasseth the desires of men and Angels: It may in some measure be obtained, but valued it can neuer be.

Bernard.

*Deus (saith S. Bernard) Est mel in ore, melos in aure, & iubilus in corde, id est:* God is hony in the mouth, melody in the eare, & ioy in the hart: *Ibi nihil intus fastidiatur, nihil foris quod appetatur: ibi rex veritas, lex charitas, possessio eternitas, id est:* In heauen there is nothing that may seeme full-some or loathsome; out of heauen there is nothing that may be wished or desired (for then were there no perfection in heauen, for *Perfectum est, cui nihil addi potest: i.* There is perfection, where can be no addition:) there the King is Verity, the law Charity, & possession Eternity.

Saint



Saint Augustine speaking of the ioyes of heauen, saith thus : *Ibi lætitia sine tristitia, locus sine dolore, vita sine labore, lux sine tenebris : ibi iuuentus semper vigescit, & nunquam senescit: ibi dolor nunquam sentitur, nec gemitus unquam auditur : ibi tristitia nunquam videtur, sed æternum gaudium possidetur, id est : There is mirth without mone, place without paine, life without labour, light without darkenesse : there youth alwaies flourisheth, and neuer decayeth: there is no torment felt, no howling heard, no sorrow scene, but possession of euerlasting ioyes.*

*Augustine.*

*Ibi est summa, & certa tranquillitas, trāquilla fœlicitas, fœlix æternitas, æterna beatitudo, & beata Trinitas, id est: There is great tranquillity, tranquill felicity, happy eternity, euerlasting blessednesse, and the blessed Trinity. O gaudium, super gaudium, vincens omne gaudium extra quod non est gaudium: quando intrabo in te, vt Denarium videam, qui habitat in te? id est: O ioy about all ioyes, farre surpassing all ioyes, without which there is no ioy: When shall*

*Augustine.*

*Augustine.*

I enter into thee, that I may see my God that dwelleth in thee?

*Augustine.*

This holy man Augustine, considering the greatnesse of the ioyes of Heauen, sayth on this manner: *Facilius exponi potest quid nō sit in cælo, quā quid sit in cælo: id est,* A man may sooner tell what is not in Heauen, then what is in Heauen: for the ioyes which are there, are innumerable.

Euen as a learned Geometrician, finding Hercules his foots length vpon the high hill Olympus, drew out his whole picture by the proportion of the same, though farre vnequall to it: so we may guesse at the greatnesse of the ioyes of Heauen, though farre vnequall to them.

As the Queene of Sheba, hauing heard the wisdom of Salomon which before she belæued not, sayd to Salomon: Loe, the one halfe was not told me: So the Saints of God, inioying the vnspeakable ioyes of Heauen, may say: It is true which wee haue heard concerning the ioyes of heauen by the mouth of preaching Ministers, but

but loe, the thousand part of them was not told vnto vs.

The greatnesse of these ioyes do appeare in the entertainment of the faithfull seruant into ioyes by our Lord Iesus, saying: Enter into thy Masters ioy: Our Saviour sayth not, Let thy Masters ioy enter into thee: but Enter thou into it: shewing vnto vs: that the ioyes of heauen are so many, as the thousand part of them cannot bee contained in the soule of man.

Thus at large haue I spoken of this reward, the moze to allure all men to runne in the Race of Christianity, which is the high way to this glorious reward.

Four things there are, that being well considered, are excellent motiues to cause men to leaue the broad way of iniquity, and to betake themselves to runne in this Race Celestiall: The day of death: The day of doome: The ioyes of Heauen, and the tormentes of hell.

Let euery Christian therefore (as  
p 2 he

he tendreth his everlasting saluatiō)  
 cast his eyes vpon this reward, and  
 run in the race of Godlinesse, so long  
 as life shall last, that whensoever it  
 shall please the Lord to call him out  
 of the vale of teares, he may (hauing  
 his name written in the book of Life)  
 be welcommed into his Masters ioy,  
 with this blessed harvest song: Come  
 thou blessed of my Father, inherite the  
 Kingdome prepared for thee from the  
 beginning of the world: To & which  
 thrice blessed Kingdome, he bring vs  
 that hath so dearely bought vs, euen  
 IESVS CHRIST the righteous, who  
 hath taken away the sinnes of the  
 world: To whom with GOD the  
 Father, and God the holy Ghost,  
 three Persons, but one eternall and  
 everliving GOD, wee ascribe both  
 now and ever (as is most due)  
 all power, glory, dominion  
 and thanksgiuing.

AMEN.

A Mor-



## A M O R N I N G

### P R A Y E R . .

**O** Most glorious God, the Father of our Lord Iesus Christ, and in him our Father, the Fountaine of all our wel-fare, and the giuer of all grace: wee thy poore childzen (accoꝝding to our bounden duty) are at this present assembled together befoze thee in Prayer, to offer vp euen from the ground of our hearts, the Morning Sacrifice of Thankesgiuing, for all thy louing mercies, and tender kindneses whatsoever, bestowed vpon vs. We highly blesse thy Maiesty for electing vs in thy Christ to life eternall, befoze all worlds, for creating vs after thine owne most glorious Image in purity

## A Morning Prayer.

and perfection of holinesse, for iustifying vs by the perfect obedience of thy Sonne, for sanctifying vs by thy holy Spirit; and for the hope that thou hast giuen vs of our future glorification with thee hereafter in Heauen: We also returne vnto thee all due and possible praise, for preserving of vs hitherto of thine especiall goodnesse and mercy, supplying abundantly all our necessities both in soule and in body: and at this present we heartily magnifie thy name for thy watchfull providence ouer vs this night, and for thy blessing vpon vs and ours, keeping vs from diuers dangers, that might iustly for our sinnes haue come vpon vs, both spirituall and corporall. O what shall wee render vnto thee for all these thy mercies done vnto vs? what are we, that thou shouldest thus respect vs? or what are our deservings, that thou shouldest thus esteeme vs? To vs (O Lord) to vs most miserable sinners, there nothing belongeth but shame and confusion: If thou (Lord) markest strictly what is

## A Morning Prayer.

is done amisse, who is able to abide it? **O** how farre doth thy mercy ex-  
cēde thy iustice? **O** the deepenesse  
of thy fauours towards vs? **S**o vn-  
searchable are they, as no man can  
expresse them, so vn-btterable as no  
man can declare them.

And (most mercifull Father) wee  
humbly intreat, for thy Christs sake,  
the continuance of these mercies to-  
wards vs: blesse vs this day and euer  
with thy heauenly protection and be-  
nediction, guide vs by thine owne  
Spirit into all godlinesse, that wee  
may profitably & conscionably walke  
before thee in our vocations, both ge-  
nerall and particular: blesse vs in  
the house, and blesse vs in the field,  
blesse vs in the basket, and blesse vs in  
the store, blesse vs in our out-goings,  
and in our commings in, compasse vs  
on euery side with thy mercies, guard  
thine Angels round about vs, keepe  
vs from the euill of this world, and e-  
uery woꝝke of darknesse; and sancti-  
fie both our soules and bodies with  
thy feare to thy seruice, that as here

## A Morning Prayer.

tofoze we haue serued the Diuell and the World by pꝛophanenesse, so euer hereafter (redeeming the time) wee may apply our selues vnto holinesse.

To which end wee most earnestly craue (O heauenly Father) the presence of thy Spirit alwaies to direct vs, the powerfull preaching of thy Gospell alwaies to instruct vs, the holy vse of thy Sacraments alway to confirme vs, that (all heresie and vngodlinesse remoued far from vs) by these meanes sanctified vnto vs, wee may glorifie thy holy name, by our holy conuersations in this life, and be glorified of thee euerlastingly in the life to come.

And because (by reason of our sins) in stead of thy mercies we haue deserued thy furious indignation against vs: wee therefore seriously begge at the throne of thy mercy, in the meritorious meditation of Iesus Christ, that thou wouldest, remoue far from vs and our land, all thy fearefull and heauy iudgements whatsoeuer; as famine, pestilence, sword, and the like;  
and



## A Morning Prayer.

and giue vs all grace from the King  
to the beaſt, that wee may bee truely  
humbled for all our iniquities, that  
we repenting vs of our euill, which  
is ſinne, thou maiſt be pleaſed to re-  
pent thee of thy euill, which is puniſh-  
ment for ſinne.

Hearc vs (O bleſſed Lord God) in  
theſe our Petitions, pardoning our  
ſins, and granting to vs all our re-  
queſts, with all other thy graces that  
we ſtand in neede of, that may make  
for thy glory and the ſauing of our  
poore ſoules, at the diſmall day of  
Iudgement, and that for Chriſt Ie-  
ſus his ſake: to whom with thee and  
thy bleſſed Spirit, three glorious per-  
ſons, but one immortall God, we de-  
ſire to return all poſſible praiſe, pow-  
er, Dominion, and Thankſgi-  
uing this morning, and e-  
uerlaſting, Amen.

(\*)

An



## AN EVENING

### PRAYER.

**O** Most gracious God, and in  
Iesus Christ our most louing  
and most mercifull Father,  
the Father of all mercies, and God of  
all consolations: wee thy poore ser-  
uants do most humbly cast downe our  
selues befoze the thzone of thy dread-  
full Maiesty, confessing and acknow-  
ledging our manifold sins, from time  
to time most grieuously committed a-  
gainst thee, in thought, word, and  
wozke: O Lord our God, we must  
needs confesse with mourning and  
sorrowing hearts and spirits, that we  
were all bozne in sin, all conceined in  
iniquity, and that all our life hitherto  
hath bene most fearefully corrupted  
and

## An Enening Prayer.

and stained with all manner of sinne:  
full transgressions to the great disho:  
nour of thine owne Maiesty, to the  
great discomfozt of our owne soules,  
and to the everlasting confusion both  
of soule and body in thy iust iustice  
and iudgement in the woꝛld to come.  
Hea (O Lord) we cannot but confesse  
that (so soone as euer we came into  
the woꝛld) thou mightest iustly for  
our sinnes haue taken vs both body  
and soule, and giuen vs our poꝛtion  
in the lake that burneth with fire and  
brimstone, it is thy great mercy that  
thou hast spared vs hitherto, and  
not consumed vs from the face of the  
earth.

To thee therefore (God of endles  
compassion) we most miserable wret:  
ches make our pittious mone: to thee  
in Christ Iesus, wee come now for  
mercy: heare vs, heale vs, helpe vs,  
and haue mercy vpon vs, pardon and  
forgiue vs all our sinnes, let shine thy  
fauourable countenance towards vs,  
and say vnto our soules that thou art  
our saluation.

Thou

## An Euening Prayer.

Thou hast promised in thy holy & heavenly word, that a broken & a contrite heart thou wilt not despise. Fulfill therefore now (O Lord) this thy gracious promise to vs, that are weary and laden with the affrightments of sinne, and that offer vp our prayers with groanes that cannot bee expressed.

Wash vs (O Lord) in the blood of Iesus Christ, make vs cleane within and without, by thy sanctifying and renewing grace, preserve vs both in body and soule from the guilt and punishment of all our misdoings, assure our consciences of the same by faith, and seale vs by thy good Spirit to the day of redemption. And (heavenly Father) we humbly intreate thee to worke thy good worke in euery soule of vs, to giue vs faith in thy promises, zeale to thy glory, loue to thy truth, obedience to thy will, care and conscience to walke vpight before thee in all our wayes, and to offer vp our soules and bodies a liuely sacrifice to the seruice of thy Maiesty  
in

## An Euening Prayer.

in holinesse all the dayes of our life to come.

And in these our prayers, we craue also (at thy mercifull hands) thy gracious blessings for all thy faithfull childezen, and elect persons, wheresoeuer dispersed, and howsoever distressed vpon the face of the earth; and more especially for these thy churches amongst vs of great Brittain, France, and Ireland: replenish the Kings most excellent Maiestie with all necessary graces meet for so worthy a Personage: Sanctifie the heart of our gracious Queene: so shall thy Maiesty take pleasure in her beauty: redouble thy gracious Spirit vpon our most hopefull Prince, and multiply thy blessings vpon all their royall Issue. Blesse all the Nobility of our land, all the reuerend Clergy from the highest to the lowest; all of the ciuill Magistracy; all Scholes of learning, with the two Uniuersities of Cambridge and Oxford, and all the Commons of this Realm: shew pittie vpon all thine that are in anie kinde of tribulation

## An Euening Prayer.

oz affliction, especially vpon all those that suffer persecution foꝛ thy Gos-  
pels truth: comfoꝛt all those that lye  
languishing in spirit, soule-sicke at  
the heart, foꝛ remoꝛce of their sinnes;  
say vnto their soules that thou art  
their redemption.

Blesse moꝛeouer (we beseech thee)  
all that are deare and neere vnto vs  
in the flesh, as our Warents, Father,  
and Mother, bzother and sister and  
kinf-folke, together with our deare  
friends, and Christian acquaintance,  
absent oz pꝛesent: Loꝛd bee pꝛesent  
with them, and keepe them as the ap-  
ple of thine owne eye, from euery e-  
uill woꝛk and way, to thy euerlasting  
kingdome and saluation.

And (holy Father) wee finally en-  
treat thee to redouble thy gracious  
blessings vpon euery one of vs, at this  
time humbled in prayer befoꝛe thee:  
blesse vs bodily and spiritually, giue  
vnto our bodieꝛ comfoꝛtable rest and  
sleep, that so we may be the fitter to  
do the woꝛks of onr seueral vocations  
befoꝛe thee: and grant vnto our soules  
the

## An Euening Prayer.

the continuall assistance of thy grace,  
that they may neuer sleep in sinne, but  
that they may be alwaies waking and  
wayting for the comming of our  
Lord IESVS to iudgement, that so  
soule & body may be preserved from  
the euill of sinne in this life, and from  
the euill of damnation in the world to  
come, and that for Christ Iesus his  
sake, our sole Saviour and onely Re-  
deemer, to whom with thee and thy  
blessed Spirit, three glorious Per-  
sons, but one Essentiall God, we of-  
fer by all possible Thanksgining  
and prayse, this Euening,  
and euerlasting:

Amen.

FINIS.





Tormenting  
**T O P H E T:**

Or,

**A TERRIBLE DE-  
SCRIPTION of  
HELL,**

*Able to breake the hardest heart, and  
cause it quake and tremble.*

Preached at *Paules Crosse* the 14.  
of *June* 1614.

The third Edition corrected and amended.

Esay 30. 33.

*Tophet is prepared of old ; it is euen prepared for the King :  
he hath made it deepe and large : the burning thereof is  
fire, &c.*

---

Printed at *London* by *George Purflowe*, for  
*Henry Bell*, and are to be solde at his  
*shop without Bishopsgate.* 1616.

# TOPHET

Or,

A DESCRIPTION  
OF  
THE

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THESE ARE THE



TO THE RIGHT  
WORSHIPFUL AND

my very dear friends, SIR  
LESTRAUNGE MORDAUNT of  
Mussingham Hall, in the County of  
Norfolk, Knight Baronet, and Lady  
FRANCIS MORDAUNT,

his most loving Brother, fellow:

HENRY GREENWOOD

Willeth all increase of Grace in  
this Life, and Eternall Life in  
Life to come.



Tis, and hath beene  
long since (Right  
Worshipful) the cu-  
stome of the Lear-  
ned, that when they  
commended to publike view (ther-

in ayming at common good) their Christian paines and diuine induours, ( knowing that the truth hath and alwaies had many oppositions and detractions ) to present them to men of high place , and well affected in Religion , that so their workes might passe with lesse feare, and danger of disgrace and opprobrie : I ( though vnlearned ) making bold to imitate their Christian policie herein , haue presumed to present that doctrine to your *worships* eyes , that lately in publike place was sounded in your eares , both of which senses are great instruments in the furtherance of our soules in the way of Gods Kingdome ; for as the eare conueyeth grace to the affections of the soule ; so the eye bringeth much matter to the vnderstanding of the minde ; nay, the eare cannot

*The Epistle Dedicatorie.*

cannot so often bee an Auditor,  
as the eye an Oratour to the con-  
science,

For which cause (your Wor-  
ships nothing more affecting than  
growth in Grace and Religion) I  
haue attempted to commend to  
your often considerations *Tormen-*  
*ting Tophet*: for as nothing allu-  
reth the heart to grace, more  
than Gods mercies, so nothing  
more preualent against sinne, than  
his fearefull and terrible iudge-  
ments,

If therefore your gracious Wor-  
ships shall vouchsafe to accept of  
these my poore presented paines, it  
will giue content to mine owne  
heart, and (doublesse) answerable  
comfort to your owne soules.

And to conclude, as the Lord  
hath abundantly blessed your  
*worships* with graces internall, and

## The Epistle Dedicatory.

blessings externall; So (to use the words of the Apostle) *the very God of peace sanctifie you still throughout, and I pray God that your whole spirits, and soules, and bodies, may bee kept blameless to the coming of our Lord Iesus Christ. Amen.*

From Hampsted in Essex, April, 3. 1616.

Your Worships alwayes ready  
to be commaunded in the  
**LORD,**

**HEN. GREENWOOD.**



## To the CHRISTIAN Reader.

**C**HRISTIAN Reader, I commend  
to thy charitable view, this  
terrible and lamentable de-  
scription of Hell, a subiect most neces-  
sary in these dayes; wherein Iniqui-  
ty hath gotten the vpper hand: the  
greatest part of mankind labourcth  
of this dangerous disease; namely,  
hardnesse of heart, and contempt  
of all grace: I therefore for the re-  
moving of this damnable euill, haue  
prepared this Tormenting Corra-  
siue. Blame me not if I be too bitter  
in denouncing Gods Iudgements a-

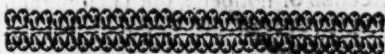
To the Reader.

gainst sinne, the presumption of the  
time compels me, this only is the ayme  
of my intention herein, that many  
may bee saued from the damnation  
hercof. Thus commending this Trac-  
tate to thy Christian consideration,  
and thy selfe to Gods most blessed pro-  
tection, I rest

Thine euer louing and wel-willing  
brother in the Lord,

HENRY GREENWOOD.





# Tormenting TOPHET,

Or,

A terrible description  
of Hell, able to breake the bar-  
dest heart, and cause it quake  
and tremble.

Esa. 30. 33. Tophet is prepared of old; it is euen  
prepared for the King: he hath made it deepe and  
large: the burning thereof is fire & much wood:  
the breath of the Lord like a Riuer of Brimstone  
doth kindele it.



Albeit the Lord in  
the beginning crea-  
ted man in glorious  
maner, omnino ad  
imaginem sui, ratione  
sapientem, vita inno-  
centem, domino poten-  
tem, altogether after his owne most  
glorious Image, in purity, and in per-  
fecti-

fection of holinesse, both in soule and body : yet withall, he gaue him *naturam flexibilem*, a mutable and changeable nature, creating him in potestate *standi*, seu *posse cadendi* : in power of standing, and in possibilitie of falling : power of standing, that hee had from God his Creatour, possibility of falling, that he had from himselfe, being a creature.

Augustine.

A reason whereof St. Augustine giueth in his booke of Confessions : Because the Lord created man *ex nihilo* : of nothing : therfore he left in man possibility to returne *in nihilum*, into nothing, if he obeyed not the will of his Maker.

Basil.

And as Basil saith, *Si Deus dedisset Adæ naturam immutabilem, deus parum quàm homines condidisset : id est*, If God had giuen Adam an immovable, and vchangeable nature, hee had created a God, not a man : for this is a maine truth in Divinity, *inmutabiliter esse bonum, proprium solius est Dei : id est*, to bee immutably, and vchangeably good, onely proper to God.

Adam

Adam therefore being thus created, that hee might either stand or fall, by the Devils subtil suggestion, and by the abuse of his owne free will, received a double downe fall, the fall of sinne by disobedience, and the fall of death by sinne, the last fall being the wages of the first fall, as ye may read Rom. 6, last verse : The wages of sin is death.

Rom. 6.23

The Lord therefore having pittie vpon this his miserable estate, vouchsafed in his Sonne to shew mercy vpon some by election to saluation: as to them iustice vpon other some by reprobation to damnation.

According to which irrevocable decree, the Lord hath prepared euen from the foundations of the earth, answerable places : a glorious habitation for the one, and a terrible dungeon for the other.

Which generall truth is confirmed in the words of my Text, having particular reference to the reprobate Assyrians, For, as the Lord in his mercy hath promise in this Chapter to his  
peo.

people repenting them of their sins, manifold blessings, spirituall and corporall, temporall and eternal: so both he threaten in his iustice terrible vengeance to their enemies, the Idolatrous Babylonians and Assyrians, not only temporall, but also eternal, not to the meane subiect alone, but to the King himselfe; saying: Tophet is prepared of old, it is euen prepared for the King, &c.

Not to insist therefore too long upon introductions, lest it should be said to me, as once a flouting Cynick said to the Citizens of Myndus, a little City with great gates: Shur your gates, lest your City run out: I come to the Text it selfe, which containeth in it a terrible and lamentable description of Hell, prepared of olde for the tormenting of all wickedly people of the world, of what estate or condition soeuer they be, euen for the King. For Tophet is prepared of olde, it is euen prepared for the King, &c.

In

In which terrible Description of Hell, I obserue so many seuerals, as the Beast had heads in the Reuelation, that must bee tormented in her.

Reu. 13.1.

First, the certainty of this place of torment: Tophet is prepared of old.

Secondly, the parties for whom: for all vngodly wretches: yea euen for the King: It is euen prepared for the King.

Thirdly, the impossibility of getting out, once in: He hath made it deepe.

Fourthly, the great number that shall be tormented in her: expressed in this word, Large.

Fifthly, the extremity and bitterness of the torments of Tophet: the burning thereof is fire.

Sixtly, the eternity and euersingnesse of the torments of Tophet: much wood, so much, as shall neuer be waisted.

Seuenthly, the Authour of institution of these fearefull tortures: and that

The first  
part.

that is the Lord offended: in these words, The breath of the Lord like a river of brimstone doth kindle it: wherein I note the severity of God against sinne and sinners.

The certainty of this place of torment is here described by three: by the Name, by the Act, by the antiquity.

First, by the name: Tophet.

Secondly, by the Act: is prepared.

Thirdly by the Antiquity: of old. Tophet is prepared of old.

Tophet.

This Tophet was a palley neere unto Ierusalem, *iuxta piscinam fullonis & agrum Acheldema, ad austrum Sion*: that is, Neere to the Fullers poole and the field Acheldema, on the South side of Sion: Called also Gehinnom, the valley or dale of Hinnom: *Quia locus iste in pradio erat viri cuiusdam Hinnom dicti*: Because this place was in the possession of a certain man called Hinnom: as saith Aretius: In which place the Iewes following the cursed example of the Animonites) did sacrifice their children in the fire to the Idoll Moloch, *Quem pro Mercurio colebant*: whom

Aretius.

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Scul  
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whom they worshipped for Mercury, as sayth Montanus: or rather, *pro Saturno colebant*, for Saturne, as sayth Scultetus, *Quem Poeta proprios fingunt deuorasse filios*: whom the Poets fained to haue deuoured his owne children.

Montan. in  
Esai.

Scultet. in  
Esai.

This Moloch, was *Idolum areum*, *concauum*, *passis brachijs*, *ad excipiendos infantes sacro nefario destinatos*, *subiectis prunis torrendos*: that is, A brazen Idol, hollow within, his hands spred abroad to receiue Infants, that were through their cursed Idolatry tortured in the fire, and sacrificed to him: as writeth Scultetus. Sneyffius describeth this Idoll on this manner: *Idoli statua erat cuprea* (*sic enim annotarunt Hebraei*) *porrigens brachia ad excipiendos pueros*: that is, This Idoll was made of Copper (so the Hebrewes haue obserued) stretching forth his hands to receiue those massacred children.

Scultet. in  
Esai.

Sneyffius in  
Esai.

The Jewes more at large write of him, that he was of great stature, and hollow within, hauing seuen places or chambers within him: the first, to receiue males offered: the second, Turtle

Descriptio  
Moloch.

2.Kl.23.15

Turtle Doves: the third, a Sheepe: the fourth, a Ramme: the fifth a Calfe: the sixth, an Ore: the seventh, a Child: he was faced like a Calfe, imitating the idolatry of Egypt: his hands were euer stretched out to receyue bribes and gifts: his Priests were called Chemmarims, because they were smoked with the incense offred to Idols, of whome ye may read, 2.King. 23.5. Hof. 10.5. Sephan. 1.4.

This Tophet or valley of Hinnom was put downe by good King Iosiah, and in contempt therof, dead carrions and the offscowrings of Ierusalem commanded to be cast therein.

Iere.7.32.

The Iewes report, that in Tophet there was a deepe ditch, which they called *Os inferni*, the mouth of hell, which neuer could be filled: into which the Chaldeans hauing slain the Israelites, threw them.

For the derivation of this word, some think that it is deriued à *Tophis lapidibus pretiosis in modum Punicis, inter quas nutriebatur ignis*: that is, Of the Topaze stone like the Punicke in which

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which fire was nourished: but this deu-  
riuation is farre fetcht and faulty.

But for most certaine, Tophet is de-  
riued of that Hebreu Toph, *quod tym-*  
*pantum sonat*: which signifieth a Ta-  
bret, or a loude instrument: because  
when they sacrificed their children to  
Moloch, they did *tympana pulsare, ne-*  
*exaudirent eulatum liberorum qui com-*  
*burebantur*: that is, Smite vpon the ta-  
bret, that they might not heare the la-  
mentable screeching of their children  
in the fire: as sayth Piscator.

So that by a certaine Simile, the  
Spirit of God doth here compare hell  
to Tophet: for as in Tophet there was  
lamentable screeching of the children  
in the fire: so in hell there shall bee  
screeching and screaming, weeping  
and wayling for euermore.

Hell hath many names in like re-  
spects: as it is called *τῆρεος* of *τῆρεος*  
to terrifie: because of the terrores there  
of.

It is called *ἀδης* of the primitive  
particle *α*: and *δης* not to see: a place  
without light: which expresseth the  
doulour

Tophet  
vnde.

Piscat. in  
Esai.

How To-  
phet taken  
for hell.

*τῆρεος*.

*ἀδης*.

Chytreus in  
20.ca. Apoc.  
numero 7.  
de pœnis  
impiorum  
Aueruus.

dolour of Hell: as sayth Chitreus.

It is called *Aueruus*: *absq̃ vera temperatura*: without true temperature: for there the frēzing cold shal not mitigate the scorching heat, nor the scorching heat the frēzing cold.

And here it is compared to Tophet, in regard of the terrible tortures, and pittious out-cries of the condemned.

Simile:

*Vt per hortum voluptatis, Paradisi scilicet, sedes beatorum figuratur: ita per hunc locum terroris, Tophet, scilicet, infernus describitur: that is: As by the garden of pleasure; namely Paradise, the place of the blessed is figured: So by this place of terrour; namely, Tophet, the dungeon of hell is described.*

Obseru.

From which fearefull Metaphor, we may iustly make this our obseruation: namely, that Hell is a most lamentable and woeful place of torment, where (in regard of the extremity of torments imposed vpon the damned) there shall be screeching and screaming, weeping, waailing, and gnashing of teeth for euermore: and this is Tophet.

where

*A terrible description of Hell.*

II

Where torment shall be upon torment, each torment easelesse, endlesse, remediable; where the worme shall be immortall, cold intolerable, stinch indurable, fire unquenchable, darkness palpable, scourges of Diuels terrible, and screeching and screaming continuall: and this is Hell.

In hell (sayth S. Austine) there is *vermis conscientie, ignis a lachryma*, and *dolor sine remedio*: that is, The gnawing worm, the burning teares and sorrow that can neuer be eased.

*August.*

And againe, hee sayth in his third *Tom. de Spiritu & Anima: Ibi erit metus, & maior: luctus & dolor: tunc verè nihil lugere erit nisi flere, quia poenitere tunc nulli poterit valere: ibi erit tortor cadens, vermis corrodens, ignis consumens: that is, In hel there is howling and horror, sobbing and terror: where weeping helpes not, and repentance boots not: where is paine killing, worme gnawing, and fire consuming.*

*Aug. 3. tom. de Spiritu & Anima.*

*Vermis & tenebra flagellu, frigus & ignis: Damonis aspectus, sceleru, confusio luctus.*

*Tertullian in Apologetico, speaking of*

*Porta Tertul. in Apologet.*

Hell, sayth thus: *Gehenna est ignis arcani subterraneus ad pœnam thesaurus*: that is, Hell is a treasure of secret fire kept vnder the earth to punish withal. The truth of this heavy report Diues with the residue of the damned, doe finde by wofull experience, who still cries out, I am tormented in this flame.

This is miserable Tophet, prepared for all vngodly people of the world.

Vse 1.

Dan. 5. 5.

The meditation of these torments should breake our stony hearts in peeces, and strike vs into such a dismall dump, as was Baltazar, when he saw the hand-writting on the wall against him: these should bee of an extractiue force and power, to draw grones from our harts, teares from our eyes, and sins from our soules:

*Gravia peccata gravia desiderant lamenta*: Great sins require great lamentations: Sweet meat must haue sorowe salwe: sin must haue mourning, either here by attrition Legall and contrition Evangelicall, or else hereafter we shall be cast into Tophet, where we shal lie screeching & screaming continually.

*Plangite*

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*Plangite igitur plangenda* : Bewaile your sinnes therefore that ought to be lamented. *Estote tam proni ad lamenta, sicut fuistis ad peccata* : Bee as prone to lamentatiō, as euer you were to transgression, as prone to lament them, as euer yee were to commit them.

Gregor.

Isidor.

In a booke inscribed *De natura rerum*, I read of a Wyrd called *Auis Paradisi*: the Birde of Paradise: which is so called in regard of her splendid and excellent beauty: which Birde being taken in the snare of the Fowler, doth *ingemiscere ac lachrymare dies noctesq;*, mourne and lament night and day, vntill shee be restored to liberty: So wee that were once *Aues Paradisi*: Birds of Paradise, but now captiuated in the thraldome of sinne and Sathan: and lyable to this tormenting Tophet, should neuer cease mourning and wayling, vntill wee bee restored to Grace againe.

Lib. de nat. rerum.

Simile.

Blessed are ygu that haue grace thus to mourne, yee shall bee comforted: the Lord will wipe away, as all sinnes from your soules, so all teares

from your eyes in the kingdome of saluation.

Vse 2.

Againe, the consideration of this terrible Tophet should cause vs willingly to embrace the counsell of the Psalmist: To stand in awe and sinne not: And worke in our hearts that feare spoken of in the Gospel of Matthew, Feare him that is able to destroy both body and soule in hell: This terrible report should strike vs into a threefold feare.

Psal. 4. 4.

Mat. 10. 28

Feare to bee depriued of the grace of God.

Feare to be excluded the louing presence of God.

Feare to be tormented in the Lake vnquenchable.

Exemplum.

It was the practice of an holy man, who saith: I feare him that is able to damne both body and soule: I tremble at hell: I tremble at the Iudges countenance, which is able to make all the Angels and powers of Heauen to tremble: I tremble at the voice of the Archangeli: I tremble at the roaring deuils: I am afraid of the gnawing

ing

ing worme, the smoke, the vapour, the  
brimstone, the darknesse, the burning:  
Ah wo is me that am the sonne of bit-  
ternesse, indignation, and eternall  
weeping.

This made Paul indeuour to keepe  
a cleare conscience both towards God  
and man.

Act. 24. 16.

This made Ierome afraid to of-  
fend: Whether I eate or drinke (saith  
he) or whatsoeuer I do else, me thinks  
I heare this saying sounding in mine  
eares, Arise yee dead, and come to  
Iudgement, Arise ye dead and come  
to Iudgement: Which when I consi-  
der, it makes me quake and shake,  
and not dare to commit sinne, which  
otherwise I should haue committed.

And what is the cause (I pray) that  
wicked wretches runne into al excesse  
and riot of sinne as they doe: Is it not  
because they lay not to heart this tor-  
menting Tophet? witnesse else the  
Prophet Amos, who saith: that they  
put off from them the euill day, and  
boldly approach to the seates of iniqui-  
ty. If putting off the remembrance of

Amos. 6. 3

the vengeance to come, will make men dissolute and retchlesse, then surely laying to heart the inutterable torments of Tophet, will be a notable meane to reclayme men from all ungodlinesse.

But if men wil harden their hearts, aboue the hardnes of an Adamant, and will not be moued, neither by mercies nor iudgement: let all such know that Tophet groaneth for them, where they shall howle and yell in fiery torments for euermore.

Thus much in a word for the word Tophet.

Is prepar'd

The second, obseruable for the certainty of this place of torment, is the Act or thing done, in these words: Is prepared. *Parata Tophet, non paranda:* It is not said, That Tophet shall bee hereafter prepared, or it is now preparing; but it is already prepared: Tophet is prepared.

The malicious diuel laboureth nothing more then to perswade men that there is no such place of torment, that so the more easily hee may leade them

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them thither, as the thiefe is ledde to execution with a baile befoze his eies. But for the truth hereof, let these things following duely be obserued.

*Simile.*

As a princely magnificence requireth that a King haue a beautifull palace for the best sort of men, and a dismall prison for the rebellious: So the King of kings hath a glorious Palace wherein are many mansions for his Saints, and a dark and loathsome dungeon for the Diuell and his Angels.

*Simile.*

The law of nations requireth that malefactors for their offences be banished for euer: so the Lord doth banish from his gracious presence all the vngodly of the earth into the fearefull Island of hell.

The Sicilian Aena called at this day *Gibbels Monte*, where roarings are heard, and flames of fire are seene: the flashing of Vesuius: the cracking, as it were, of fire in a Furnace in the Marine Rocke of Barry: what do all these presage, but assure all those that feare the Lord (besides his counsel re-  
uealed

*Aetna.*

uealed in his word) that Tophet is already prepared.

Againe, in all things naturall and supernaturall, there is an opposition, there is a contrariety: there is good, there is euill: there is light, there is darknes: there is ioy, there is sorrow: there is a Heauen, and therefore there must be a Hell, into which the soules of the reprobate shall be carried when they dy, by the black and grisly angels.

Againe, the Scripture speaketh euery where of this place of torment:   
 Mat. 5. 22. Whosocuer shall say, Foole, shall bee worthy to be punished with hell fire.

Mar. 9. 43. 35. 47. Againe, It is better for thee to goe into the Kingdom of God, with one foot, with one hand, with one eye, then hauing two feet, two hands, and two eyes, to be cast into Hell fire.

Math. 25. But that of the 25. of Matthew is very pregnant for this purpose, where the word it selfe is vsed: Goe from mee yee cursed into euerlasting fire: which is prepared for the Deuil and his Angels.

This doctrine meeteth with all Atheists

theists that say, There is no heaven, no hell, no God, no deuill: As that noted foole, that said in his heart, There is no God.

*Refut. Atheist.*

*Psal. 14. 1.*

With all Epicures, that think there is neither time nor place, either of heaven or hell after death: that sung that cursed Epitaph of Sardanapalus.

*Epicure.*

*Esa. 22. 13.*

*Ede bibe, lude: charum presentibus exple  
Delijs animū, post mortem nulla voluptas.*

*Poet.*

Eate, drink, and be merry: for after death there is no pleasure: They say true, for after death they shal find final pleasure in Tophet.

This Doctrine conuinceth also all heretikes that deny both Resurrection and Iudgement, nineteene seuerall sorts whereof are reckoned by together all on a row by that learned writer Danæus: the Appellites, Archonikes, Basilidians, Bardesanists, Caians, Carpocratians, Cerdoniās, Heraclites, Hermaines, Maçites, Marcionites, Ophites, Proclians, Symonians, Saturninians, Sethians, Seuerians, Seleucians, and Valentinians.

*Heretike.*

*Danæus.*

Seeing

Vſe 1.

Seeing then that Hell is already prepared, and standeth ready to receive to torment all that worke iniquity: seeing there is but a twine thred betwixt the soule of a sinner, and this scorching flame: O how should this prepare vs for the kingdome of Heauen: *Paratis patet ianua, impuratis clauditur*: this is said for Heauen: The prepared Virgins enter in, the unprepared, not.

*Impuratis patet ianua, & paratis clauditur*: and this is said for Hell: The unprepared enter, the prepared not.

But, alas the presumptuous security of this our age: men liue as though there were no Hell; or if there be, as though it were as farre off, and yet notwithstanding it followes them as neere as the shadow doth the body: Death and Hell both follow close the person of euery sinner; Death to deuoure the body, and Hell to swallow vp the soule.

Yet for al this, the wicked will sport themselves in their sinnes, and iouial be in their iniquities: but marke the end,

Reuel.

end, *Nonissima illarum est mors*: the end of these wayes is death: as well noteth that iust and vpright man Iob: they reioyce in the sound of Organs, and in a moment they goe downe into Tophet: they say, Peace, peace, when Tophet is prepared to take away their soules.

Iob. 21. 12.  
13.

¶ That carelesse people would consider this: it would make them liue so precisely, as though it were the last moment they had to liue: it would make them cry out in the terrours of their soules with the Iaylour, O what must I doe to bee saued from the damnation of Tophet.

Act. 16.

The third thing obseruable for the certainty of this place of torment, is the antiquity of the same: Of olde.

Of olde.

*Non casu aut fortuna parata erat Tophet, sed certo iudicio omnipotentis definita*: that is, Tophet was not casually prepared, but in the determined counsell, and decreed purpose of God: not lately founded, but from the foundations of the earth, before man or Angell was created.

2. Pet. 2. 4.

For Hells antiquity, I referre you to the second of Peter, Chap. 2. ver. 4; where it is sayd: If God spared not the Angels that fell, but cast them downe to hell. Now they could not be cast into that which was not: therefore Hell was ordained before the fall of Angels: for the Lord (who beholdeth all things past, present, and to come; *uno actu, uno istu, simul, & semel*, at one and the selfe same present) foreseeing what would become of angels and men, pre-ordained answerable places: for those whom he hath elected in Christ, Heaven he hath created of old: and for those whom hee hath left to glorifie his Justice, Tophet is prepared of olde.

Note.

Where we plainly see, that the Lord hath irrevocably decreede of the state of angels and men, before all worlds, for Heaven and for hell: as there are but two wayes, so there are but two ends, Salvation and Damnation, Heaven and hell.

Error  
Rome.

Idle is the opinion of Rome concerning their *inter media loca*, middle

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dle places, twixt Heauen and hell.

The peruerſting Papiſt hath added to Tophet theſe ſubterreſtriall places moze: *Purgatory, Lymbus Infantum, Lymbus Patrum.*

Purgatorie, for thoſe that dye in their veniall ſinnes, and light tranſgreſſions: and for thoſe which haue their ſinnes remitted, but not ſatiſſied for the puniſhment.

And they place this next to Tophet, where there is both *pœna damni*, and *pœna ſenſus*, puniſhment of loſſe, and puniſhment of feeling; this laſteth not euer, but for a time: for it ſhall be diſſolued at the coming of Chriſt to iudgement.

*Lymbus Infantum*, where children remaine dying without Baptiſme.

And this they place next to Purgatory; where there is *pœna damni*, but not *ſenſus*, the puniſhment of loſſe, but not of feeling: and this laſteth for euerlaſting.

*Lymbus Patrum*, where the Fathers were befoze Chriſts coming.

And this they place vppermoſt: where

Purgatory

Bellar. lib.  
2. de Purga-  
torio. c. 1.

*Lymbus  
Infantum.*

*Lymbus  
Patrum.*

where there was *pœna damni*, but not *sensus*, the punishment of losse, but not of feeling: but this was dissolued long agoe, by Christs descension into hell.

Thus you see how the pope by these his lyes and fopperies, thozowly pro- ueth himselfe the most deare child of the deuill, the authoꝝ & founder of all lies. But let euery Christian take this foꝝ an inalterable truth, & there is but Election and Reprobation, grace and sin, the narrow gate, and the broade way: but two ends, Heauen and Hell; to one of these must all flesh goe.

Ioh. 8. 44.

Athanas. de  
incarnat.  
Christi.

Athanasius speaking to this point, sayth : *Impius in duas partes discerpitur, & ut ad duo loca discedat, condemnatur* : that is, A wicked man is distracted in two parts, and condemned to two places, his body to the Graue, and his soule to *2<sup>da</sup>*, that is, to Hell.

Seeing then that the Lord hath prepared Tophet of olde, and the Decree of God is gone out vpon all flesh, eue- ther foꝝ heauen oꝝ foꝝ hell: this should hasten vs carefully to worke out our saluation with feare and trembling,  
and



and to make sure our Election : For what if wee haue all the world , and bee cast into Topher ? what shall become of vs : it had been better for vs neuer to haue been bozne.

Obserue (I beseech you) the carriage of the Apostles in the Gospell, when they heard that one of them should betray their Lord and Master Christ , and woe woorth that partie that should doe that cursed act : it had bin good for that party neuer to haue bin bozne: they were all amazed and Astonied, and could not be at quiet, till they knew who should do that damnable deed : they came therefore to our Saviour, saying : *Namquid ego Domine ?* Is it I, Lord ? Another, Is it I Lord ? So we hearing, that Hell is prepared of old , and the greatest part of mankind (as shall be shewd hereafter,) shall be swallowed up of her : Oh, this should make vs carefull, first, and aboue all things to seeke the Kingdome of God , and the righteousness ther of, that we may see our selues in the number of those fewe , whose

Mar. 14. 19.

Math. 9.

names are written in the booke of Election, and not in the number of those that shall be tormented in Tophet.

Psal. 132.3

Let vs resolve with the Psalmist, not to suffer our eyes to sleepe, nor our eye-liddes to slumber, nor the temples of our head to take any rest, till wee haue found the saluation of our God, our soules sealed to the day of redemption, and freed from the damnation of Tophet. But where is this religious care and godly resolution? O the dissolute and desperate course of this our sinfull age! men put their saluation to a hazard with Ludouike, *Si saluabor, saluabor, Si damnabor, damnabor*: that is, If I be saued, I be saued: If I bee damned, I be damned, there is the care that I take.

Ludouic.

Rom. 8.

In the feare of God, I earnestly beseech you, aboue all things to make sure your Election, and that by your Vocation: your Vocation by your Justification: your Justification by your sanctification, the reward whereof will be eternall glorification.

2. Pet. 1. 5.

to Boyne Vertue with your Faith: with

with vertue knowledge : with know-  
ledge temperance : with temperance  
patience : with patience godlinesse :  
with godlinesse brotherly kindnesse :  
and with brotherly kindnesse love :  
Labour hereby to make your calling  
and election sure ; for if ye do these  
things, ye shall neuer fall into the den-  
graunce of Tophet.

The second part of this Text, are  
the parties for whom Tophet is pre-  
pared, and that is for all ungodly peo-  
ple of the world, of what estate or con-  
dition soener they be : It is euen pre-  
pared for the King.

These words in particular haue re-  
ference to blasphemous Sennacherib,  
who was slaine of his two sonnes in  
Temple of Babel, worshipping his  
god Nisroch, and in generall, it extend-  
eth to all idolatrous Kings, Empe-  
rours, and superiours whatsoener.

Then first we see, that no per-  
son, in what dignitie soener he be, by  
his eminent place, is exempted from  
hell.

Darius a great personage, yet con-  
demned

The second  
part.

It is euen  
prepared  
for the  
King.

2. Reg. 39.  
37.

Obser. 1.

Luke. 16.

Wisd.

mented in those flames: *Quid profuit sibi superbia? quid divitiarū copia?* What hath pride profited him? or what hath the pompe of riches done him good? Alas, these could not save his soule: For (as sayth the Psalmist) a man by his riches cannot redeem his brother, he cannot give his ransom to God: so precious is the redemption of soules, and their continuance for ever.

Psal. 49. 67

Soul self

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1. Sam. 12.

25.

1. Cor. 6. 9.

Reu. 21. 8

And in Samuel we read, That kings are not exempted from the judgements of God: If ye doe wickedly, ye shall perish, and your King.

In the first Epistle to the Corinthians, we may read, who they are that are threatened with Tophet: neither fornicators, nor idolaters, nor adulterers, nor wantons, nor thieves, nor covetous, nor drunkards, nor extortioners shall inherit the Kingdome of God: This is spoken of Kings, as well as of others. And in the Reu. we finde, that the fearful and unbelieving, the abominable, murderers and whoremongers, and sorcerers, idolaters, and all liars shall have their part in the

the

the Lake that burneth with fire and  
brimstone: And this is spoken of the  
thing as well as of the Wagger: for the  
Lord in iudgement seeth vs hell, not  
according to place, but grace; not our  
ward condition, but inward disposi-  
tion.

say moreover, great men, Noble  
men, and mighty Princes, are not on-  
ly liable to Topher, but the greatest  
part of them shall to the rigell: And  
many wise men, not many mighty,  
not many noble are called: for as God  
would haue all men saued, and come  
to the knowledge of the truth: some  
of all sorts, some Jewes, some Gen-  
tiles, some Kings, some Nobles, some  
Preachers, some Rich, some Poore:  
so of all these, the greatest summe goe  
downe to Topher. Yet for all this,  
great men must not be repaided for  
sooth, the truth that maketh against  
them, must not be intreated of them.

Abner could not abide to heare Is-  
boseth tell him of his going in to Riz-  
pah his father Sauls Concubine.

Ahab hated Micaiah the sonne of

1. Cor. 1.

26.

1. Tim. 2. 4

1. Sam. 3.

1. King. 22.

Esay 30

Ier. II. 21.

Amos 7. 12.  
23.

Amos 5. 10

Mica. 2. 11.

Iudah for not prophesying (as he said)  
unto him.

The people cryed out in Esayes  
time: *Dicite nobis placenta, placentia*  
that is; speak pleasing things vnto vs.  
The priests and people of Aza-  
thoth threatened Jeremy to take away  
his life, if he prophesied to them in the  
name of the Lord.

Amaziah said to Amos the Prophet:  
Goe, bee gone; prophesie in Iudah;  
but prophesie no more in Bethel, for it  
is the Kings Chappell; and it is the  
Kings Court.

They hated him that rebuked in the  
gate, and abhorred him that spake be-  
rightly.

The people in the time of Micah, let  
hen them well that prophesied to them  
of wine and strong Drinke. I pray  
God that the great ones of this land  
be not trinited with this corruption.

Well, for mine owne part, I had  
rather be scorned against for preach-  
ing Tophet to you here; than ye should  
curse mee in Tophet hereafter, for  
smoothing and flattering you.

Pet

Yet this reprehension of great men,  
I would wish it might be done in wis-  
dome and humility : which I beseech  
you, O King, by the tender mercies of  
God, refozme these and these things:  
foz some in this case are insincere and  
too saucy, and rather exasperate the  
hearts of their hearers against them,  
then winne them to the Lord by their  
exhortation.

Rom. 12.1

If then Kings and great men bee  
not exempted from Tophet, what  
should this worke in them but obedi-  
ence to that counsell of the Psalmist,  
Bee wise now therefore, O ye Kings,  
serue the Lord in feare: Looke vp to  
heauen, acknowledge your selues  
subiects to a greater.

vse

Psal. 2.

As the Lord hath honoured Kings  
aboue others, so hee looketh for a  
greater returne of honour from them  
than from others: foz where the Lord  
giueth much, there the Lord requi-  
reth the more.

Kings and Princes are the Keepers  
of the two Tables of the law of God:  
and to them is committed from God

Deu. 17.18

Psal. 147

Esa. 49. 23

Ios. 24. 15

1. Ch. 15. 1

2. Ch. 17. 3

cha. 29. 1. 2.

cha. 34. 1. 2.

the government both of Church and  
Commonwealth: they must therefore  
be carefull that the Willd may runne  
very swiftly throughout every Angle  
of their realmes: So shall God gaine  
an vniuersall glory, and bring them  
selues a more stable subietion.

Kings and Queenes are called our-  
sing Fathers, and nursing Mothers:  
and al to commend vnto them the care  
they should haue of Gods glory, and  
the good of their people.

Iosua was such a Ruler, that remai-  
ned resolute and constant in the wor-  
ship of God to his lines end.

David prepared a place for the Arke  
of God, & was careful for the Church  
of the Lord.

Isaiah, Ezechias and Iosias  
were reformers of their Kingdomes,  
cuenting to idolatry, and graciously  
defended the Willd of God.

And blessed be God for our Kings  
most excellent Maiesty: who is maie-  
sticall in his place: in religion zealous:  
in life veruous: and in mercy aboun-  
dantly gracious: The Lord increase  
his



his graces in him : the Lord anoint  
him with the oyle of Holinesse aboue  
his fellow Princes : and the Lord  
keepe him from this terrible Tophet :  
and let all people that heare good wilt  
to this our English Sion, to this my  
Prayer say, Amen.

It is euen prepared for the King.

Secondly, we may here perceiue  
with Peter ; that verily there is no re-  
spect of persons with God in iudge-  
ment: he iudgeth the rich as the poore;  
the father as the child ; the master as  
the seruant; the king as the begger: as  
the Prophet David sayth, With righ-  
teousnesse shal he iudge the world, and  
the people with equity.

Though wickednesse among men,  
bee in the place of iudgement; yet the  
Lord our God will deale iustly.

Though among men there is respect  
of persons to be had, without which  
a confusion would ( and this is neces-  
sary to be urged, for men are full of  
contempt, and to sauey with them of  
superiour place and authority: ) yet  
when all shal be summoned befoe the  
tribu :

Obseru. 2.  
Act. 10.

Eccl. 3. 16

Vſe.

tribunall of God, the Lord will indifferently proceed to iudgement without any respect of persons.

And this should not only pul down the haughty minds of the noble (who think for their greatnesse here, it will be easier for them hereafter than others: ) but also this should be an unalterable president to all Iudges of the world.

Pſal. 2.

As they sit in Gods place, so they should imitate the Lord in iudgment: this should make them obey the counsell of the Lord deliuered by the Prophet Dauid: Bee learned yee that are Iudges of the earth.

2.Ch.19.1.  
6, 7.

Of the care that Iehosaphat took for iust and righteous iudgement: after he had made Iudges, and set them in every City of Iudah, hee gaue them this charge: Take heed what ye doe, for ye execute not the iudgements of man, but the iudgements of the Lord, and the Lord will be with you to preserve you, if you doe iustly, but to confound you, if you doe vniustly: wherefore now let the feare of the Lord bee vpon

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vpon you. take heede and doe it : for there is no iniquity with our God, nor respect of persons, nor receiuing of rewards.

**¶** That this gracious counsell were intertain'd of the Iudges of this land; then wee should not heare of so many complaints in our land as we doe: then we should not haue cause to complaine with the Prophet, That iudgement is turned backward, and iustice standeth a farre off: that truth is gone, and equity no where to be found: then we should not haue so many beggerd by the Law, as dayly are: Law was neuer made to vndo men, but to compell men to doe well : it was made to turbe the vncle, but not to begger the innocent: it is growen to this saying now a dayes, I had rather lose it, being my right, than go to law for it; why, what is the cause: **¶** because of rackt fees, close bribes, and the perpetuity of attendance.

*Indicatio secundum iustitiam*, Iudge, iudge, O yee sonnes of men, according to righteousnesse: let your iudgement be

Esay 59.14

Veritate, in truth.  
 he in iudicio, in iudgement.  
 iustitia, in righteousnesse.

Esay 57.

I pray God it may neuer be sayd of our Iudges, of England as once was sayd of the Iudges of Israel; The Lord looked for iudgement, but behold oppression: for righteousnes, but behold a crying.

1. King. 2.1

Let there not be found in a Land where the Gospel dwelleth, such Iudges as were those that killed innocent Naboth.

1. Sam. 8.3

Let none be like the sonnes of Samuel, That turned aside after lucre, and tooke rewards, and perverted the iudgement.

The duty of Iudges is notably set downe in Exod. 23. Thou shalt not receive a false tale: Thou shalt not overthrow the truth for the multitudes sake; Thou shalt not overthrow the right of the poore in his suite: Thou shalt keepe thee from a false matter: Thou shalt take no gift: for the gift blindeth the wise, and peruerteth the words of the righteous.

And

And this charge is continued in Leuiticus; Yee shall not doe vniustly in iudgement: Thou shalt not fauor the person of the poore, nor honour the person of the mighty, but thou shalt iudge thy neighbour iustly.

Leuit. 29.  
15.

A Iudge must be *Scientia potens*, and *Virtute valens*: i. Able in learning, and zealous in lving: by the one he shall, *discernere inter allegata*, Discerne betwixt cases propounded: by the other *disfrumpere iniquitatem*, without hindrance punish and confound all manner of iniquity.

*Iudicis officium.*

In all your iudgements let these be aymed at, the glory of God, the righting of wrong, the suppression of euill, and the maintenance of truth.

Be zealous for the glory of our God; and let the good lawes that are, be duly and impartially executed.

It was a great commendation that was giuen to Seleucus Governour of the Locretians, who hauing made this lawe against whozesome, That whosoeuer committed the act, should lose both his eyes: his sonne being taken

*Seleucus.*

taken in the fact, was not pardoned, though the Citizens begged it earnestly: but hee caused one of his sonnes eyes to bee pulled out, and one of his owne eyes: So he shewed himselfe a merciful Father, and a iust Judge.

That we had the like Lawes against this, and the like most odious offences, and that they were as strictly executed: that many hereby may be saved from Tophet.

The Lord guide that honourable assembly in Court of Parliament, that they may all toyne with one voyce and spirit, for the banishing of Popery, the refoyming of iniquity, and maintaining and countenancing of the Word of trueth, and painfull Breachers of the same.

And you (my Honourable Lord) as you haue begunne well, in refoyming many foule abuses in this City, so in the zeale of the Lord, Prosper with your glory: ride on with the Word of Trueth, Meekenesse, and Righteousnesse, and your right hand shall

shall teach you terrible things.

Thus am I bolde to cast in among you, the silly mite of my counsell, merely of Chzistian charity, that ye may neuer taste of the wofull damnation of Tophet.

The third part of the description of Tophet, is set downe in these words, He hath made it deepe.

The third  
part.  
Hee hath  
made it  
deepe.

Many from these words doe goe about to proue the locall place of Hell, concluding it to be below : as from the signification of Sheol also.

Sheol is taken for a Pit, or Graue, or Hell : the state of the dead, the place of the damned spirits.

*Sheol.*

In the Scriptures, sometimes it is taken for the Graue, and sometime for hell : so is *Adms* also.

The Septuagint translating the Hebrew into Greeke, and expressing there the sense of Sheol, vsed *Adms* both for the death of the body in the Graue, and of the soule in hell.

Mercer vpon Genesis sayth, That the proper signification of Sheol, is to signifie all places vnder the earth, and not

*Mercer in  
c. 37. Gen.*

not the pit or graue alone: whereupon it is euerie where opposed to heauen, which is highest of all.

*Abyssus.*

Hel is called by the name of *Abyssus* in the Scriptures, which signifieth a deepe and vast gulfe vnder the earth, a bottomlesse pit: into which the deuils feare to bee sent: and where they are chained and bound when it pleaseth God.

Luke 8.  
Reu. 10

From which *Abyssus*, there is an ascent to the earth, no descent lower: Reuelat. 9. 2. and 11. 7. and 17. 8. and therefore hel suspected to bee beneath.

*Nic de  
Lyra in  
Esai.*

Because Tophet is here said to be *profunda* deepe, *Nicolaus de Lyra* putat esse circa centrum terra: Thinketh that it is about the centre of the earth.

The Apostles that preached to the Iewes, vsed the word Gehenna, from the Hebrewes, which they wel vnderstood: and Saint Iames wryting to the Iewes, saith; The tongue is inflamed of Gehenna, of hell: but the rest of them that preached to the Gentiles, vsed the word *Idus*, which name was knowne vnto them, and they tooke it to



to be a place vnder the earth, where the wicked after this life were punished.

*Tartarus* (which is used for *Hell*) is so farre vnder the earth, as Heauen is aboue the earth, saith Hesiodus.

The Poet speaking of it, sayth, *Tartarus ipse bis patet in praecepti tantum*: i. Tartarus is twice as deepe as Heauen is high.

The Rabbines hold *Hell* to be below: as Rabbi Abraham sayth: *Sheol makom*, &c. *Sheol* is a deepe place opposed to Heauen which is on high.

And Rabbi Levi sayth, *Sheol bi marzah*, &c. *Sheol* is absolutely below, and is the centre.

The Scriptures also place *Hell* below: *Sheol* beneath is moued for thee, to meete thee at thy comming.

Moses calleth it the lower hell: Fire is kindled in my wrath, and shal burne vsque ad infernum inferiorem; to the bottome of hell.

The Psalmist calleth it a deep pit: Let him cast them into the fire, and into the deepe pits, that they rise not:

¶

And

*Tartarus*  
Hesiod. in  
*Theogonia*.

Rab. Ab. in  
cap. 2. *Iona*.

Rab. Levi. in  
cap. 26. *Iob*.

Esa. 14. 9.

Deu. 32. 22

Ps. 140. 10.

Psal. 55.

And in another place he calleth it the Pit of Perdition.

Reu. 20.

John calleth it a Burning Lake, in the Revelation, which must needs bee below.

Pro. 9. 18.

Salomon speaketh of the depth of this place, saying, The guests of an harbor are in the depth of hell.

Pro. 15. 24.

And againe, The way of Life is on high, to auoide from hell beneath.

Locus inferni.

Thus it is manifest, that Hell is beneath in the lowest parts of the workmanship of God: But precisely to say, where, whether in the centre of the centre of the world, or in the ayre, or in the water, or upon the earth, it is not revealed: neither is it needfull for vs to know: but surely it shall bee in the most remote place from Heauen, which is in and about the earth: for the soules of the righteous when they are dissolved from their bodies, do presently passe to the local place of *Caelum Empyreum*: and the soules of the damned are constrained to stay below in the lowest Elements, where they are and shall be tormented for evermore.

But

But

But if a man be too curious in this point, I would wish him conferre with Socrates, who being asked what was done in hell, said: He neuer went thither, nor communed with any that came from thence: By which answere he derided the curiosity of the demander.

Socrates.

Euclides (as Maximus writeth) being demanded of one what the Gods did, and with what things they were best delighted, said, As for other things I know not, but I am sure of this, that they hate all curious persons.

Maxim.  
serm. 23.

But this is not the thing we enquire at, in this depth of Hell.

This word Deepe doth betoake unto us the impossibility of getting out, once in: for God hath made Hell so deepe, as there is no hope of crawling out.

Observatio.

In inferno nulla redemptio: In hell there is no redemption: Therefore Infernus ab inferendo ductus, quia is a inferuntur & precipitantur, ut nunquam ascensuri sint: that is, Hell is said of casting in, for they shall be so cast downe, as they

Infernus.

shall neuer haue hope or power of crawling out.

Hugo.

*Infernus* (saith Hugo) *est profundus sine fundo*: that is, A deepe without bottome. That party that had not on the wedding garment, was not onely cast into hell, but he was also bound hand and foot: and all to shew the impossibility of getting forth, once in: Bind him hand and foote, and cast him into vtter darkenes.

Mat. 22.13

Simile.

How alas, if a man be bound hand and foot, and cast into a well five thousand fadomes deepe, what hope hath he of euer coming out? so hel is deepe, and he that is once tumbled in, shall neuer come forth moze.

Luk. 16.28

This is euident by the speech of Diues, who said: O Father Abraham, send Lazarus, or some from the dead, that my brethren may not come into the like place of torment. What is the reason that Diues begged not for his owne passage from thence vnto them, who was able to haue taught the doctours of hell by wofull experience? He knew that that had been bootlesse,

for he saw *ingentem hiatum*, A great gulfe set betwixt heauen and hell, that made the passage impossible.

In earthly prisons & dungeons, a man by some or other meanes happily may get out: but hell is deepe, so deepe, as Heauen, Earth, and hell, can neuer helpe one poore soule forth.

This then well considered, should worke deep humiliation in the soules of euery of vs, that so grace may receiue vs, & not this deep deuoure vs.

One depth cryeth and calleth out for another: the depth of hell calleth to vs for answerable humiliation: hee that will not be humbled for his sins heere, shall bee humbled and tumbled to the deepe of hell hereafter.

God giueth grace to the humble: yea the deeper thou art in the Laby, the higher shalt thou bee in the Gospell: the deeper in hel, the higher in heauen: a bucket, the deeper it goeth into the well, the more water it bringeth vp with it: so the deeper a man is humbled for sin, the more shal be his grace of saluation. Humble your selues there:

*vs. 1.*

*Simile.*

Luk. 18. 13

fore vnder the mighty hand of God,  
that yee may bee all exalted in the day  
of Visitation.

In this deepe was the poore Publican,  
when in bitternesse of heart he utter-  
ed these wordes, Lord be mercifull to  
me a sinner: A sinner by birth, a sinner  
by life, a sinner by thought, a sinner  
by word, a sinner by work, a sinner by  
sinne of omission, a sinner by sinnes of  
commission, a sinner before my con-  
uersion; a sinner many thousand  
times since my conuersion: Lord be  
mercifull to me a lamentable sinner.

Vse 2.

Esay 55. 6.

Againe, seeing hell is deepe, as  
onee in, no hope of crawling out: Let  
vs seeke the Lord while he may bee  
found, and call vpon him while hee  
is neere. Ecce nunc tempus acceptum:  
Behold now the accepted time, be-  
hold now is the day of saluation.

1. Cor. 6. 2.

This life is the time wherein we  
must worke out our saluation with  
feare and trembling, if after this life  
we will be free from the deepe dam-  
nation of Tophet.

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selues are very carefull to take their times and seasons, as saith the Prophet Ier. 8. 7. The Storke, the Turtle, Crane, and the Swallow obserue their times & seasons: there is a time when the Swallow is with vs in England, and there is a time when he takes his leave of vs.

That silly creature in the firt of the Proverbs, Gathereth in Summer, to maintaine the poore life of it in Winter: So should we take our time, for after this life, there is neyther place for pardon, nor time for repentance.

Yet for al this golden Time is not respected, but men doe putt off their repentance from day to day, till at the last, they stinke into the depth of hell.

When the time of Grace is tedious to many, they must haue some or other carnall delight to drine it away: It is death to many to attend willingly vpon the meanes of their salvation, an houre or two; but there will come a time, when they shall wish, that all their life had been spent at the hearing of Sermons, and Prayer,

*Tempus gra-  
tie negligere,  
est absolute animā  
perdere.*

Mat. 5. 26.

The 4. part  
And large.  
Oecolam. in  
Esay. Ob-  
servat.

Esay. 5. 14.

as tedious as it seemeth to them now.

¶ The damned in Hell would giue (if it were in their power) a million of worlds, to haue but one houre granted them to tise on the earth againe, that so they may come within compasse of offered grace to saluntion. But if yee will not heare the Lord when hee calleth to you, there will come a day when ye shall cry, Lord, Lord, and his eares shall be shut to your prayers, and his iustice shall cast you into the deep dungeon of Tophet, there to remayne, till yee haue payed the vttermost farthing.

The fourth part of the Description of Tophet, mentioned in this word, Large.

As the Lord hath made Hel Deepe, so hath he made it Large, in regard of the great number that shall be tormented in her, as sayeth Oecolampadius.

¶ This word is used in the fift chapter of this prophesie, Hell hath enlarged her selfe, and hath opened her mouth without measure: It hath set open her mouth, as it were with a gag, and all to receiue the great mul-  
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titudes that shall descend into her.

It is called *Lacus magnus* in the Revelation, 14.19. A great Lake.

That this doctrine is too true, witnesse that of the Gospel of Mar. 20. 16. *Multi vocati* : Many are called, but few conueried : Many called, but few chosen.

The most High made this world for many, but the world to come for very few.

4. Egd. 8. 1.

But some man may object against these Scriptures other Scriptures to proue the great number of them that shall be saued, and so by consequence, the smal number that shall be tormented in Tophet.

Obiect.

Saint Mathew sayth, That many shall come from the East, and from the West, and shall sit downe with Abraham, Isaac, and Iacob in the Kingdom of God : many an innumerable company shall be saued.

Math. 8. 11

Saint Iohn in Reuelat. 7. 9. doth point out that great number that shall be saued, with that *nota stellifera*, that starry note, Beholde, I saw a great multi-

multitude of all Nations and Kindreds, and People, and tongues, that stood before the Throne, and before the Lamb, clothed in long white robes, and palmes in their hands: long white robes in token of purity, and palmes in their hands in token of victory.

It may seeme by these Scriptures, that many shall be saved, and not such a multitude damned.

Answer.

I answer, That though the number of the Elect be great, by it selfe considered (to the praise of Gods mercy be it spoken) yet if it be compared to the number of those that shall glorifie Gods iustice in hell, Alas then a remnant of Israel shall be saved: they are but a handfull, and therefore hell must be made exceeding Large.

This great destruction of the damned in hel, is liuely shadowed out unto vs in the iudgements of God on earth, mingled with mercy: as in the destruction of the old world by water, how few escaped there alive, only Noah with his Family: in the destruction of Sodom by fire, how few escaped there

Gen. 7.  
Gen. 19.  
16.

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there alive? only Lot with his daughters: in the destruction of Iericho by the sword, how few escaped there alive? only Rahab with her family, that intertained the Israeliticall Spies. To come to later times, in the destruction of Jerusalem by Titus Vespasian, how few escaped there alive? Many hundred thousands of them were slain to death, many hundred thousands of them taken captives to the Roman Empire, some put to one death, some to another, and few escaped alive, and those of the meaner sort, *agricola vinetores*, Husbandmen and labourers in Vineyards.

Ios. 6. 22.

If (beloued) in the iudgements of God in this world so few haue escaped alive, how few (thinke you) shall scape at the dreadful day of iudgemēt, when of euery idle word that men shall speake, a great account must be made for the same? yea, when Inquisition shall be made for the very thoughts of the vngodly: If the Iust shall scarce be saved, where shall the sinner appeare? Again, that great is the number of those

Mat. 12. 36

Wisd. 1. 9.

Ioh. 1.

those that shall to Tophet, and therefore Tophet made large to give them fiery intertainment, it appeareth in the very liues of men vpon earth: for where there is one that cometh to the profession of the truth, truly with the sincere heart of Nathanael: there are tenne, yea twenty, yea moze, that walke in the way of sinne, in the road to Tophet, without any check of conscience, remozse for their sinnes, or reclamation from their sinfull courses in the world: some in the way of Atheisme, some in Paganisme, some in Epicurisme, some in Brownisme, some in Anabaptism, some in Mahometism, some in Papisme, yea some in Diuclisme: a matter with many teares to be lamented.

Vlc.

But wouldst thou not be with this large company, in this large place of torment: And then follow not a multitude to do euill! Reuel. 18. 4. Come out from amongst them, for if thou beest partaker with them in their sins, thou must be partaker with them in their punishments: Fashion not thy selfe after

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ter the wicked fashion of this world : rather walke alone by thy selfe to heauen, than goe with the multitude to Hell : Walke in the narrow way of grace to saluation, thun the broad and large way, for that will bring thee to Tophet, which ( as thou hearest ) is made exceeding deepe and large.

The fift part of the description of Hell, in these words, The burning thereof is fire : expressing the bitterness of the tormētts of Tophet. There is great controuersie among the learned about this fire. Whether it be true substantiall fire, or fire allegorically? if it be true fire, whether it be materiall, corporall, or spirituall.

If it be Corporall, whether it burneth the body onely, or soule and body also.

Whether there be true fire in Hell: or whether these words ( the burning thereof is fire ) be taken allegorically.

Caluin would haue it taken allegorically, and thinks there is no true fire in hell.

The fift part.  
The burning thereof is fire.

*An in inferno ignis.*

*Questio. 1.*

*Caluin in Esai.*

Dis

Resolutio 1.  
questionis.

Luke 22.

Bulling in  
Esa.

Gen. 19.

This reason is this, If Wood and the Worme be taken metaphorically, why not then the fire also?

But this is no argument to prove this fire allegoricall: For in the holy Scriptures things spoken together, are not alway taken in the same manner and nature: For example sake: Christ is called a Dove, a Vine, a Rocke, a stone, figuratively: and doth it therefore follow, that he was not God and Man substantially?

Again, in S. Lukes Gospell our Saviour sayth, I appoint you a Kingdome, as my Father hath appointed to me, that ye may eate and drinke at my Table in my Kingdome: Eating is allegoricall: but will you say, that the Kingdome is allegoricall also?

I confesse that wood in hell is taken allegorically, but that fire is taken so, utterly deny.

Bullinger holdeth true and substantial fire in hel: and so doth the most and best of the learned.

Christ punished with Fire in this world, Sodome: and the Murmurers in

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in the Booke of Numbers, chap. 11. & called the name of that place Thabherah: because the fire of the Lord burnt amongst them.

Numb. 11.

And Christ shall come to iudgement with Fire: which shall haue two properties.

Esay 66.

To burne: this property shall punish the wicked: to shine: this property shall comfort the Saints, as sayth Theodoros.

Theod. in  
Psal. 96.

And what shall hinder the being of fire in hell, when the extremity of torments shall be put vpon the damned: hee that will not beleue this, shall one day feel it to his sorrow.

If then it be granted, that there is Substantiall fire in hell, the next question will be; Whether it be Materiall, Corporall, or Spirituall.

Quest. 2.

**Surely** Materiall fire; that is, fire nourished and maintained with wood, it shall not be: for as the flashings of Arna and Vesuius, and other places of the earth, do burne without fuell; so shall the fire of hell do: he that is able to make the damned liue without food,

Resolutio 2.  
questionis.

is

is able to maintaine this fire without wood.

Gregor.

Whether then it be Corporall, or Spirituall, (for if it be Substantiall, it must be one of these) Gregory calls it *Ignem incorporeum*, a Spirituall fire, but that is not likely, for it passeth the nature of fire to be Spirituall, and to goe about to make it Spirituall, is to make it no fire at all.

But it is most probable that it is, and shall be, a Corporall fire, with an extraordinary afflicting power, given vnto it, tormenting both soule and body.

August.

Saint Augustine affirmeth the fire of hell to be Corporall.

Quest. 3.

If it be Corporall, whether it tormenteth the body onely, or both soule and body: and how a Corporall fire should worke vpon a spirituall substance.

Bernard. de  
interiore  
domo. ca. 38

Saint Bernard sayth, that *Ignis exterius carnem comburit, vermis interius conscientiam corrodet*: that is, Fire shall outwardly burn thy flesh, and a worm shall inwardly gnaw thy conscience.

Againe,



Againe, he saith, *Quo mala sunt ver-*  
*mis & ignis, altero roditur conscientia, al-*  
*tero concremantur corpora:* that is, the  
worme & fire are two insufferable tor-  
ments: by the one the soule is vexed, by  
the other, the body scorched.

Againe he saith: *In carne cruciabun-*  
*tur per ignem, in spiritu per conscientia ver-*  
*mem:* that is, in the flesh they shall be  
tormented by fire, and in the Spirit by  
the worme of conscience.

Isodore saith, that there is *duplex*  
*pœna damnatorum, quorum mentem urit*  
*tristitia, & corpus flamma:* that is, Their  
minds burne with sorrow, and their  
bodies with the flame.

Beda saith, *Ignis erit pœna extrinsecus*  
*scilicet, vermis dolor, interius accusans:*  
that is, The fire shall be a torment out-  
wardly raging, and the worme a griefe  
inwardly accusing.

Though these maintaine fire in  
hell, yet they hold (as you see) that  
it is not of powet to touch the soule,  
but only to torture the body: but I am  
persuaded according to the iudgement  
of many learned Fathers, That this  
fire

Idem part.  
ser. 16.

Idem medi-  
tat. 4. cap.

Isodor de  
summo bono.  
L. I. c. 31.

Bed. lib. 3.  
in cap. 9.  
Mar.

Zanch. de  
Operibus  
Dei, part.  
I. lib. 4.  
cap. 19.

Iustin.  
Mart.  
Apologia  
I. pro  
Christianis.

Mat. 25. 41

Chrysost.

Luk. 16. 24

Ruffinus.

fire tormenteth both body and soule.  
Zanchy de Operibus Dei, saith, That  
the devils, mens bodies and soules, are  
tormented with fire everlasting. For  
as they were (as Simeon & Levi) bre-  
thren in the same euill, so both of them  
shall be tormented in the same fire.

Iustine Martyr saith, That the Diuel  
shall suffer punishment and vengeance  
encloused in everlasting fire: and they  
are no bodies, but spirits.

The truth of this is ratified by  
Christ himselfe: Goe from me, ye cur-  
sed, into eu everlasting fire, prepared for  
the Diuell and his Angels.

And the speech of Diues proueth  
this most true: for it is no Parable  
but History (as Chrysostome saith)  
*Parabola sunt ubi exemplum ponitur, ta-  
centur nomina*: that is, Those are Para-  
bles, where an example is propounded,  
and no names mentioned: he cryeth  
out, and shall for everlasting, I am  
tormented in this flame.

And if a man wil not belene this,  
I will be bold to vse against him, the  
wordes of Ruffinus, who saith, *Si quis hes-*

*gat diabolum eternis ignibus mancipan-*  
*dum, partem cum ipso eterni ignis accipiet,*  
*ut sentiat quod negavit: that is,* If any  
man doth deny that the Devill is tor-  
mented with everlasting fire, hee shall  
one day bee partaker with him of that  
fire, that hee may feele that which hee  
would not bee brought to beleue.

But how this Corporall fire shall  
torment the Devils and the spirits  
of the damned, I know not, and I  
trust neuer to know, and it is but cu-  
riosity to be too too inquisitive in these  
points: for as a Father saith, *Melius est*  
*dubitare de oculis, quam litigare de incer-*  
*tis: viz.* It is better to dout of vnkknown  
things, then to strive for vncertaine.

August.

*Compescat igitur se humana temeritas,*  
*et id quod non est, non querat, ne illius quod*  
*est non inueniat: that is,* Let no man  
rashly meddle about those things that  
are not revealed, lest hee finde them not  
the good of those things that are re-  
vealed.

It being probable that there is in  
hell a Substaociall and Corporall fire,  
that vereth both the soules and bodies

*Ignis inferni  
multum  
differt ab e-  
lementari.*

Exemplū.

Dan. 3. 21.

Esa. 33. 14.

of the damned, let vs now see the difference of this fire frō our elementall fire.

This fire of hell differeth from our elementall fire in three respects.

First, In regard of heat: Our fire in regard of hel fire, is but as fire painted on a wall, in regard of our fire.

Oh it is fierce and an intolerable fire.

We reade of one, who (vpon the violence of any strong temptatiō) would lay his hands on burning coales, and being not able to endure the same, would say to himselfe: O! how shall I be able to indure the paines of Hell fire?

The fire into which Sydrach, Misach and Abednego were cast, was exceeding fearefull: but alas, nothing to hell fire.

Esay speaking of this terrible fire, saith: Who is able to dwell in this deuouring fire? or, who shall be able to dwell in these euerlasting burnings?

Secondly, In regard of light, Our fire giveth a comfortable light, but the fire of hell giveth no light.

Cerna-

*A terrible description of Hell.*

61

*Cremationem habet, lumen vero non habet,* (saith Gregory: It burneth, but giveth no light at all.

Greg. Moral. lib. 9. cap. 46.

It is a darkish fire (saith Basil) that hath lost his brightnesse, but kept his burning.

Basil. in Psal. 33.

Phavorinus in *verbo adu.* saith: Hades is a place voyde of light, and full of eternall darknesse.

Phavor. in verb. hades.

Sophocles calls it *μείλας* & *ἀδης*: black darknesse.

Sophoc. in Oedipo.

Euripides calls it *τὴν ἀσμυρομένην*: the house without Sunne-light.

Euripid. in Arifide.

Theognis calls it *κῆρας τὸ πύλας*: the blacke gates.

Theognidis gnome.

Eustachius saith, *τὸν σκοτεινὸν τόπον*: Hell is a darke place vnder the earth.

Eustach. in I. Iliados. Exo. 10. 21

The darknesse of Egypt was wonderfull and fearefull: Wonderfull, because it was so thicke as it might be felt: Fearefull, and therefore made the ninth plague of Pharaon: yet that darknesse was nothing to the darknesse of hell, which is called the Black darknesse.

Iude 13.

The Poets, in regard of the darknesse thereof, do compare hell to a cer-

*Cimera te-  
nebra.*

taine territoꝝ in Italy, bettwixt Baba  
and Cuina, where the Cimerij inha-  
bite: so inuironed with hills, that the  
Sunne neuer commeth to it: where  
vpon this proverb commeth: *Cimeris  
tenebris atrior*, Darker then the darke-  
nesse of Cimeria. Whosoever he be,  
that loneth darknesse more then light,  
shall haue his heart full of darknesse  
in Tophet.

Thirdly, Our elementall fire bur-  
neth the body onely, but the fire of hel  
burneth both soule and body, as pee  
haue heard at large.

Fourthly, Our elementall fire con-  
sumeth that which is cast into it, but  
the fire of hell both alway burne, and  
neuer consume.

Fifthly, Our elementall fire may be  
quenched, but hell fire can neuer bee  
quenched: The chaffe will hee burne  
with vnquenchable fire: their worme  
shall neuer dye, their fire shall neuer  
goe out.

As there is nothing that maintay-  
neth it, so there is nothing that can ex-  
tinguish it.

From

Mat. 3.

Esay 66

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From all this we may obserue the extremity & bitterness of the torments of Tophet: *Pea, minima pœna inferni maior est maxima pœna huius mundi:* that is, The least torture in hell, is greater than the greatest torture that euer was deuised vpon the earth. That Hell-bound & murthered the king of France, had as heauie a punishment as this world could affoord: for his arme that did that cruel act, was taken frõ his shoulder, his nayles pulled from his hands and feet, his flesh piece by piece pulled from him with hot burning pincers, and in the end rent in pieces with soure horses: all this is nothing to the least torment of Tophet.

Chrysostome *ad populum Antiochenum*, sayth: That fire and sword, and wilde beasts, or any thing more grievous than these, are scarce a shadow to the torments of hell.

And this bitter torment standeth in these two: *In pœna damni*: that is: In the punishment of losse: and *in pœna sensus*: that is, in the punishment of feeling: the former wherof is the grea-

Observatio.

Tho. Aquin.

Chrysost. ad  
pop. Anti-  
och. hom. 49

test (as sayth S. Chrysostome) this *pœna damni*, this punishment of losse is more bitter then the paines of hel, yea, worse then a thousand hels.

*Pœna dam-  
ni.*

This *pœna damni*, though it be a pynative punishment, yet it hath a positive effect: For, to be deprived of loy, cannot but bring intolerable sorrow: even as the absence of the Sunne causeth darknesse, so the want of Gods presence bringeth irrepressible grief.

*Simile.*

When the Arke of God was taken by the Philistines, old Eli, with griefe, fell backward and dyed.

1. Sam. 4.  
18.

*Plutarc. in  
vita Demo-  
sthenis.*

Demosthenes took his banishment so heanily, that many times he would weep bitterly when he looked towards Athens, though he found much kindnesse at the hands of his enemies.

Tully, when he was banished from Italy, though he were in Greece, yet he wept bitterly when he look'd towards Italy.

1. Sam. 14.  
22.

Absolon tooke his banishment from his fathers presence very grievously.

If these exiles breed such sorrow, how fearefull will it be to be banished from

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from the presence of the Lord! Who is the Father of mercies, and God of all consolation: in whose presence is joy, in whose pleasure is life: to be banished from the presence & loving countenance of the Lamb: from the fellowship of Saints and Angels: from all joyes and felicity, with that bitter sentence, Goe from me ye cursed, into everlasting fire, prepared for the Diuell and his angels. Goe from mee: these are words of separation: yee cursed: these are words of oburgation: into everlasting fire: these are words of desolation: prepared for the diuel and his angels: these are words of dolesfull exemplification.

2. Cor. 1. 3.

Mat. 25.

This is the greatest part of the second death: for as the first death separateth the soule from the body, so the second death separates soule and body from the presence of the Lord for evermore.

Oh what weeping and wailing will there be, when yee shall see Abraham, Isaac, and Jacob intertained into the Kingdome of God, and ye your selues shut out!

Luk. 13.

He

He therefore spake truly that sayd,  
The teares of hell are not sufficient to  
bewaile the losses of heaven.

*Infelicitissimum genus infortunij, memi-*  
*nisse fuisse felicem:* that is, it is the vn-  
happiest thing of all, to thinke that e-  
uer we were happy. (rum:

*Pacta.*

*Dura satis miseris memoratio prisca bono-*  
It is misery enough, & though there  
were no more misery, to remember  
the ioyes we haue lost.

*Terent.*

As the olde man in the Poet sayd, I  
haue a sonne, nay, alas, I had a sonne;  
so the damned may say: We haue a  
heauen, nay, alas, we had a heauen.

*Lysimach.*

Lysimachus King of Macedonia,  
warring against the Scythians, being  
inforced by extreme thirst, to yeeld  
himself into the hands of his enemies,  
after he had drunk cold water, brake  
out into these lamentable words:  
Good God, for how short a pleasure,  
how great a Kingdome haue I lost? So  
the damned soule may say, Good God  
for how short a time of pleasure, how  
great a Kingdome haue I lost?

And surely this is iust with God,  
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that those that separate themselves from him here, should be banished from him hereafter : That those that hate the Saints here, should be debarred their company hereafter : that those that crucifie the Lambe here, should be cursed of the Lambe euerslingly hereafter.

The second thing that maketh Hell torments so bitter and intolerable, is *pœna sensus*: the punishment of feeling. Euery member of body, and euery faculty of soule, together tormented for ever.

*Pœna sensus.*

The eye afflicted with darknesse, the eare with horrible & hideous outcries, the nose with poisonous and stinking fumes, the tongue with gallie bitternesse, the whole body with intolerable fire: a fire that shall burne so violently, that the damned shall prize a drop of water aboue tenne thousand worlds.

The faculties of the soule also shall be most piteously tormented: the memory with pleasures past: the apprehension with paines present: the vnderstan-

*Miseria,  
reproborum  
maxima.*

derstanding with ioyes lost: and in this faculty shall lie the worm of conscience gnawing, which the Scriptures so often threaten to sinners: this worm is a continuall repentance & sorrow full of rage, and desperation, by reason of their sins: and this worme by remorse shall chiefly consist in bringing to their minds the meanes and causes of their present calamities: how easily they might haue been freed from hell, and how often they haue been invited to Heauen, and they would none; but now when they would they cannot. And this worme biteth and gnaweth on the bowels of these miserable men for evermore.

They wil also shall be most grievously tormented with a furious malice against God, & against the Clerg. And in this their cursed estate, they shall re-curse, curse God againe, because hee made them, and making them, adiudged them to death, and dying, they can neuer find death: they shall curse his punishments, because he punisheth them so vehemently: they shall curse his

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his benignities, because they are sated with contrary severities: they shall curse Christs blood shed upon the Crosse, because it hath bin available to save thousands, and nothing available to save them: they shall curse the Angels in heaven, and the Saints in blisse, because they shall see them in toy and themselves in torment: cursings shall be their hymnes, and howlings their tunes: blasphemy shall be their ditties, and *lachryme* their notes: lamentations shall be their songs, and screeching their straines: these shall be their evening & morning, yea mourning songs: Moab shall cry against Moab: father against child, and child against father that ever he begat him: vx, vx, vx, *Rev. 8. Vx* pro amaritudine, vx pro multitudine, vx pro eternitate poenarū: i. Woe in regard of the Bitternes, wo in regard of the Multitude, and woe in regard of the Everlastingnesse of the torments of Tophet.

Now therefore I may truly say of all the damned crue, as our Saviour sayd of Judas, It had beene good for

Mat. 26.24

for him if he had neuer been borne. So  
it had been good for the damned, if they  
had neuer been borne: or, if they must  
needs haue a being, they had bin toads  
or serpents, that so they might neuer  
haue knowne these unspeakable sor-  
rowes of Tophet.

I cannot but muse at a company of  
wicked hel-hounds, that wil vse these  
execrable words: Would I were  
damned if euer I knew of this or that:  
God damne me body and soule, if I do  
it not. Alas, alas, full little do these  
wretches know, what it is to be dam-  
ned, if they did vnderstand aright, they  
would be hang'd vp befoze they would  
vse these fearefull speeches: vnlesse  
they meant with the mothy flie, neuer  
to be at quiet, till they haue clipt their  
wings in those flames.

I therefore conclude this part with  
the admonition of Prosper, who wi-  
sheth all men to thinke, how great an  
euil it is to be excluded the presence of  
God, to be banished from Heauen, and  
cast into euerlasting fire with the diuel  
and his angels, to see no light, but feelee

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Prosper de  
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l. 3. cap. 12.

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excessive heate, to be drowned in the deep Lake of Gehenna, & to be eternally torn with most greedy worms: To thinke on these things (sayth he.) is a sure way to renounce all vice whatsoever: and he that will not be brought to lay to heart these, I leave him to feele the smart of them for everlasting.

The first part of the description of Tophet, is set downe in these wordes, Much wood.

Wherein is noted the eternity of the torments of Tophet.

The Perpetuity of these torments is every where mentioned in the book of God.

The Prophet Daniel speaking of the condemnation of the wicked, addeth perpetuity to their shame: saying, Some shall awake to perpetuall shame and contempt.

S. Marke speaking of the burning worm, addeth Perpetuity to the gnawing of it: their worme never dyeth.

S. Paul addeth to the perdition of the wicked Perpetuity also: Their Perdition is everlasting, 2. Thes. 1. 9.

Jer. 17.

Saint

The 6. part  
And much  
wood.

Obferuat.

Dan. 12. 2.

Mar. 9. 24.

Iude.

Saint Iude addeth the like, That they  
suffer eternall fire.

Reu. 10. 10

And Saint Iohn doth adde vnto the  
lake perpetuity: The Deuill was cast  
into the lake, where he shal be tormented  
day and night for euermore.

Reu. 9. 6.

Thus wee see that the torments of  
hell are infinite, *ratione finis*: without  
end: and though they seeke death, yet  
find it they shall neuer.

Simile.

Thus shall they be like a man that  
is to be pressed to death, who calleth  
for more weight, more weight to dis-  
patch him of his pain: but alas, he must  
not haue it: So in hel they shall cry for  
death, and go without it.

Psal. 136.

As the Psalmist speaketh of Gods  
mercy, That his mery endureth for e-  
uer; so the damned may say of his Ju-  
stice, that his iustice endureth for euer.

There were some comfort to the  
damned soules, if these their torments  
might haue end: but that shal neuer be:  
that is that that breaketh the hearts of  
the damned: no torment in hell compa-  
rable to this of perpetuity: what, neuer  
haue end, neuer: And this is such a toy-  
ment,



ment, that the damned themselves are notable to expresse.

It is a common saying: But for hope the heart would burst, but they are shut out of all hope: and therefore who can expresse their torments:

*Adagium.*

¶ (saith a heathen man) God shall once giue an end to these evils: but the damned shall neuer be able to say this.

For, (as Gregory saith) *Mors miseris fit sine morte: finis sine fine: defectus sine defectu: quoniam mors semper uiuit, & finis semper incipit, & defectus deficere nescit: that is,* The death of the damned is such as shall neuer die; their end shall neuer end; and their destruction, a perpetuall confusion.

*Gregor.*

So maruell therefore if Saint Bernard saith; *Horreo in manus incidere mortis uiuentis, & uita morientis: that is,* It is a terrible thing to fall into the hands of liuing death, and dying life.

*Bern. de. consid. ad. Eugen. li. 5.*

If there might be an end of these paines, it were something, though it were after so many millions of yeres, as there are drops of water in the sea, stars in the firmament, motes of dust

¶

upon

ppon the earth, and as there haue been moments of time since time beganne: but this cannot be graunted: but when the Lord doth giue ouer his being, the and neuer before then shal the damned be discharged, though the blackish Catapapist perswadeth the contrary.

The reason of the perpetuity of these torments, is threefold.

The first, Drawne from the Maiesty of God offended: an infinite Watsky offended, an infinite torment imposed.

The second, Drawne from the state and condicion of the damned: For as long as they remayne sinfull, so long shal they remaine tormented for sinne: but in hel they euer remayne sinnesful, therefore in hell they shall euer be tormented.

Sinne is lik oyle, and the wrath of God like fire: as long as y<sup>e</sup> oyle lasteth, so long the fire burneth, and so long as they are sinfull, so long for sinne tormented: therefore for euer damned.

For most sure it is, that in hell there is neyther grace nor deuotion, the liued shall be cast, *in exteriores tenebris ex-*

*tra limitem diuinae misericordiae* They shal  
be cast into outward darkenesse, out  
of the limits both of grāce and mer-  
cy. Though their weeping in hell may  
seeme penitentiary, yet they do' but *lu-  
gere poenas, non peccata*: they doe but  
mourne their sorrowes; not lament  
their sinnes.

And though Diues his prayer for  
his brethren may seem to proceed from  
a charitable soule, yet it was not for  
their good; but for his owne: for hee  
knew that if they should come to hell,  
(his lewd and vicious example being  
part occasion therof) his tormēt's shuld  
be doubled, nay centupled vpon him.

In hol therefore, there being neither  
grace nor deuotion, but still affected in-  
iquity, their tormēts must bee ever-  
lasting.

The third reason, Drawn from that  
stinging attribute of Gods iustice: be-  
cause life was offered them here, and  
they would none, it is iust with God;  
that when in Hell they begge it, they  
should goe without it: yea, that they  
should seeke death, and neuer find it.

Once they were offered saluation, being gone in Adam, but that offer being neglected, let them neuer looke for another.

¶ If this long torment were alwaies thought vpon, it would make vs vse this short time of our life better: they are Spirituall Lunatikes, and worse than mad Bedlomices, that will purchase an eternall torment for so short a pleasure.

I beseech you therfore (beloued brethren) for your soules sake, which should be more worth vnto you than a thousand worlde, let not these infinite torments be passed ouer with a short or shallow consideration, but write the remembrance of them in the inward parts of your soules with y<sup>e</sup> Diamond of deepest meditation, that so this Tophet may neuer be your destruction.

The seventh and last part of the Description of Tophet, set downe in these words: The breath of the Lord like a riuer of brimstone doth kindle it.

In which words there is not onely a

Prolo-

The seventh and last part.  
The breath of the lord  
&c.

Prosopopeia in the breath, but a Topographia in the brimstone bled: both which figures do notably expresse the furious indignation of the Author, and the fierce severity of the act: the Author or Inflictor of al these fearefull punishments, is the Lord God offended, at whose anger the Heavens do melt, the Earth quakes, and the whole Creation trembles, into whose hands to fall, is most fearefull, For the Lord our God is a consuming fire.

Heb. 12. 29

The Lord is the decreer, appointer and commander of all these fearefull torments: and the Lord both erects them upon the damned, both *immediate*, immediately from himselfe: and *mediate*, mediately by his instruments, as by the diuels, fire, darkness, stink, and other creatures.

Feare therfore (in the feare of God) this fearefull and terrible name I EHOVAH: that at the day of neede, ye may find him a mild and gentle lamb, and not A roaring Lion of Iudah.

Reuel. 5.

The severity of punishment is set down by a double allegory, Breath and Brimstone.

Act. 9. 1.

To expresse the rage and tyranny of  
Saul against the Lambs of I. E. S. V. S.,  
this word is used in the Acts: And  
Saul yet breathing out threatenings  
and slaughter against the Disciples of  
the Lord, &c.

So here to expresse the furious in-  
dignation of the Lord against sinners,  
the Breath of the Lord is used.

Like a River of brimstone.

Gen. 19. 24.

The perplexing property of brim-  
stone is to burne, Darkely, to grieve  
the sight: Sharply, to afflict the nose:  
Loathsome, to perplex the smell.

We read in the Scriptures, that  
the Lord being much provoked, puni-  
shed not only with fire, but with burn-  
ing brimstone, which is fenne to one  
more terrible.

Gen. 19. 24.

As vpon Sodom, he rained fire and  
brimstone from heaven.

Eze. 38. 22.

I will raine vpon him a sore raine,  
haile stones, fire and brimstone.

Psal. 11. 6.

Vpon the wicked God shall raine  
snares, fire and brimstone, and stormy  
tempest: this shall bee their portion to  
drinke.

The

The beast, and the false prophet  
both alive, were cast into the Lake of  
fire and brimstone.

Apoc. 19.  
20.

Oh who can expresse now the lamenta-  
tion of Tophet, for the breath of the  
Lord like a riuer of brimstone doth  
kindle it!

As this should bee of power to keep  
you frō the least iniquity: so it should  
possesse you with the knowledge of  
the right nature of sinne: that it is the  
most odious and loathsome thing in  
the world: A stinking carcase stinketh  
not so in the nostrils of man, as a pol-  
luted sinner stinketh in the nostrils of  
almighty God.

Gregor.

As Plato sayth of vertue: That if it  
could be seene with a bodily eye, it is so  
splendid and glorious a thing, as all the  
world would bee ravished with the  
loue of her: So may I say the contra-  
ry of vice: That if sinne could be seene  
in his owne colours, and in his right  
Nature, all the world would loath, and  
utterly detest it.

Plato.

But miserable man (the more is the  
pitty) conceiueth not aright of sinne,

one would think that Adam had committed but a small sin in eating the forbidden fruit, at the instigation of Eve, yet he and all his posterity guilty of eternal death for the same: One would thinke that that poore man had committed but a small fault, In gathering a few chippes on the Sabbath day: (We haue fouler matters committed on our Sabbaths, and goe unpunished) yet hee was stoned to death for his labour: one would thinke that Ananias detaining part of the money, and maintaining the contrary with a lye, had committed but a small fault, yet he was strooke dead for the same at the feete of Peter: one would thinke that an idle word were but a small sinne, yet of every idle word that men shall speake, a great account must be made for the same.

And as men conceive of sinne, so they imagine of punishment; they thinke that the Lord will not deale so severely with them; and yet my Text sayth, That the breath of the Lord is like a riuier of brimstone doth kindle

it:

Aas 5:



it: The terror of whose wrath is invincible.

Darken here all you that make but a sport of sinne, looke upon your punishments prescribed: the least sinne that euer you haue committed (being weighty as lead) is able to sinke your soules dooene to damnation.

Zach. 5. 8

Cease therefore from euill, and doe that which is good: Cast away the washes of darknesse, and put on the armour of light: hate the little sinne as wel as the great, an idle thought as well as blasphemy: make much of offered grace to saluation: Christ now knocketh at the doore of your soules, and would gladly come in and dwell with you: For it is his delight to dwell with the sonnes of men: Shut him not out as did the Bethleemites: Bid him not be gone, as did the Gadarens, but Be ye open ye everlasting doores, that the King of glory may come in; that you hauing giuen him entertainment here, he may do the like by you hereafter, placing you with the shep on his right hand, and singing this blessed har:

Prou. 8. 1

Exod. 28

Exod. 28

hathelongs unto you, Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world: and I say unto you, To the which will be placed of glory, the Lord bring every soul of us at the day of our death and dissolution; and that for Iesus Christ his sake, to whom with God the Father, and God the blessed Spirit, three glorious persons, but one immortal God, be ascribed all honour and glory, both in Heaven and on Earth, this day and forever, Amen.

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AN EARNEST AND  
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Most glorious everli-  
uing, and everlouing  
Lord God, the foun-  
taine and well spring  
of all our happinesse,  
we thy poore seruants

(vnmorthy, in regard of our manifold  
transgressions of the least of thy ble-  
ssings) doe most humbly fall downe be-  
fore the throne of thy dreadfull Maie-  
sty, confessing in the bitternesse of our  
soules, the basenesse and vilenesse of  
our estates by sin: O Lord, ashamed  
we are to come before thee, that are  
nothing but sinfull corruption and a-  
bomi

## A Prayer.

damnation, but thou a maiesty most pure, in comparison of whom, the Angels themselves are counted impure: we dare not therfore (being thus lothsome and abominable) presume to present our selues befoze thee, as in our selues, but in thy manifold mercies, and thy Son Iesus Christ his merits, in whom thou art delightfully pleased with all that faithfully call vpon thy name. Lord in thy Son behold vs, we most humbly beseech thee, accept vs in his worthinesse, cleanse vs in his blood, iustifie vs in his righteousness, sanctifie vs with his spirit, and in his most precious death free vs from the damnation of hell. O til these comfortable tidings be sealed vpon our soules, how perplexed are we! O how do our hearts quake and tremble till we haue found the saluation of thee our God? Reiect vs not (O heavenly Father) that faine would, as he saved of thee, so vp-rightly serue thee: we pleade now and euer for pardon so for grace, whereby wee may in plentifull manner bring forth fruits worthy of amendment.

Lord

## A Prayer.

Lord keepe vs in body and soule to thy everlasting Kingdome and saluati-  
on: Lord p̄serue vs from ſo terrible  
torments of Tophet : What ſhal be-  
come of vs, if we for our ſins, when  
we die, be thowen into that Lake that  
burnes with fire and brimstone, ſo bit-  
terly, as ſoꝛceſſe ſcreeching and ſcrea-  
ming cōtinually! Lord deale not with  
vs according to our ſins, and thy iu-  
ſtice, but in the multitude of thy mer-  
cies, ſaue our ſoules aliuē: Conſider  
the terrors of our troubled ſoules: Let  
not the grones of our hearts be deſpi-  
ſed, but ſuffer them to pierce the hea-  
uens for a bleſſing : O thou that art O  
God of endleſſe cōpaſſion, caſt vs not  
away from thy preſence, wee are the  
workemaſhippe of thine hands, O  
Lord confound vs not : O Lord (that  
delighteſt not in the death & damna-  
tiō of a ſinner) bee moued to ſhew pittie  
vpon vs : O Chriſt our bleſſed Sau-  
our, make interceſſion to God the Fa-  
ther for vs, ſpeake by thy gracious  
Spirit peace to our diſquieted ſoules,  
bind vp our broken hearts, giue vs  
that

## A Prayer.

that wee may electely see our names  
written in the Book of Life: and our  
soules released from the fearful dam-  
nation of Tophet.

To this end (gracious God) remove  
all sinne from our soules, and plant in  
the garden of our hearts, all those spi-  
rituall and heavenly graces that are  
proper & peculiar to thine Elect, that  
we may be alwayes a sweet smelling  
savour before thee: give vs faith in thy  
promises, loue to thy Majesty, zeale to  
thy glory, obedience to thy lawes, and  
guide vs daily by thy blessed Spirit  
into all truth & godlinesse: Lord, give  
vs to be out of loue with the vanities  
of this life, to hate every worke of  
darknes, the little sinne as well as the  
great: quicken vs (O Lord) by thy  
quickning Spirit: O give vs hearts to  
be inflamed with the loue of thy truth:  
O that we could hunger, and thirst af-  
ter grace, as the chafed Hart doth the  
running brooke: O that we could ex-  
perimentally say with thy seruant Da-  
uid, that all our delight is in thy com-  
mandements.

Thus

## A Prayer.

Thus (O Lord) we receiuing grace  
from thy Maiesty, to repell the fiery  
darts of the diuell, & to fite euen from  
euery apparition of euill: so doing we  
may reap much comfozt to our soules  
in this world of trouble, and at the  
fearefull day of Iudgement, we may  
be freed from the lamentable toztures  
of Tophet, where howling & yelling  
shal be for euermore, and that for Je-  
sus Chrifts sake thy Sonne our Sau-  
our: to whom with thee and thy most  
glozious Spirit we desire, euen from  
the bottom of our hearts, to haue offe-  
red by all thanksgiuing and praise  
both in heauen and earth this  
day and euermore:  
Amen.

FINIS.





A  
IOYFVLL  
TRACTATE

of  
*The most blessed Baptisme*  
that euer was solemniz'd:

VIZ.

*Of the Baptisme of our Lord IESVS*  
by IOHN in Iordan.

The second Edition corrected and amended.

IOHN. 3. 5. *Except a man be boine of water and of the Spirit, he cannot enter into the Kingdome of God.*



Printed at London by George Purflowe, for  
Henry Bell, and are to be solde at his  
shop without Bishopsgate. 1616.

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*M*  
Nor  
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out  
tha  
safe



# TO THE RIGHT WORSHIPFUL M<sup>r</sup>

ROBERT MORDAVNT of  
*Massingham* Hall, in the County of  
*Norfolke*, Esquire, and Mistris AMY  
MORDAVNT, *his most louing*  
Bedfellow :

*All increase of Grace in this life, and of  
glory in the life to come.*

(\*)



Eldome or neuer  
(Right Worship-  
full) doe we finde  
Tractates, either  
Humane, or Di-  
uine, passe with-  
out their particular Dedications,  
that beeing shrowded vnder the  
safe-garding gourds of honorable

## The Epistle

and right godly dispositions, they might the better bee preserved from the parching detractions of malignant *Cynicks*: I make bolde therefore (discarding all selfe-humour and irregular singularity) to commend this poore *Present*, *vostrum ad patrociniū* to the worthy patronage of your well-affected Worships, two especiall reasons mouing me hereunto. First, that mine vnfaigned gratitude, entire affection, and most humble duty for all your fauors inexpressible, might hereby bee made apparent: Secondly, it being deliuered at that solemne baptisme of *Charles* your first borne and hopeful heyre, none I know more worthy of this *Dication*, than your worthy and right Christian persons.

I present it to your religious considerations, as a louing and friendly

ly

## Dedicatory.

ly *New-yeares gift*: for it aymes at that blessed *New birth*, and happy *New life* liuely in baptisme represented, without which it is not possible for either of you to possesse the Kingdome of God.

Accept therefore (I humbly beseech you) and take in good worth this short Treatise, short both in line and learning: respect not (as is that *Prouerbe*) the measure of the gift but the minde of the giuer, what is wanting in the one (I dare boldly promise) is made vp in the other.

At your best leisures vouchsafe, I pray, now and then to peruse it, and I trust that your Christian paines herein, shall be well reguerden'd with heavenly pleasures here from.

The Lord God make this (with al other like Christian helps) much

*The Epistle Dedicatory.*

profitable to your soules, and as he hath abundantly blessed you with outward honours and dignities externall, he would also euen fill your hearts and spirits with the inestimable riches of his al-sufficient grace : that hauing granted this two-fold blessing to you in this life, you may haue the more assured hope of a third in the life to come, which is his blessing of glory : for al which forenamed blessings your Worships shall haue my best and most deuout prayers, continued to the Lord, to whose sweetest protection I betake you both with your hopefull sonne this present day and euermore ;

*From Hempsted in Essex. Decemb. 28. 1615.*

Your Worships euer most ready to  
*be commanded in the Lord,*

HENRY GREENWOOD.



# To the CHRISTIAN Reader.

I. M.



*Religious and right ver-  
tuous Gentlewoman ,  
curteous & Christian  
Reader, much impor-  
tuning me for a written  
Copie of this extant worke (vpon good  
consideration had) prooues the onely  
occasion of this printed Tractate : for  
things written, as they are more tedi-  
ous, so are they lesse profitable ; but  
printed Tractates lesse tedious and  
more profitable : I am not borne alone  
to my selfe, my particular friends I  
loue to satisfie, but the generall good  
still shall be my ayme.*

To the Reader.

And that my penne thus happily should turned bee to presse, I am no whit unwilling: both because few haue written vpon this worthy subiect; as also for that I see this heauenly Sacrament seldome made right vse of, the most contenting themselves with the bare signe, very few acquainting themselves with the blessed power of the signified. That therefore our profession may not be (as in many Antichristian parts of the world) in superficial signe and shew alone, but in substance, life, and power: I commend unto thy viewe (for the better information of thine head, and reformation of thine heart) this short (yet I trust profitable) Treatise of that blessed Baptisme of our blessed Lord and Saviour Iesus Christ.

Here (Christian friend) mayst thou learne a double lesson to liue: to dye to that which otherwise must bee thy death.



*To the Reader.*

*death: to liue that Christian and happy life, wherewith who euer is not acquainted, euerlastingly must dye.*

*The Lord God (from my very soule I heartily desire) blesse these my poore paines to the best good of thine owne soule, and worke in thine heart a death to all that is euill, and a life to all grace and godlinesse, that his glory more and more by thee may bee advanced, and thine own soule more and more by him refreshed: and that for his owne mercy sake, to whose most happy protection I commend thee both in body and soule in his deare Sonne Christ Iesus, and rest*

*Thine euer-louing in the Lord,*

*HEN. GREENWOOD.*



M

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ri



# CHRISTS

## Baptisme.

Math. 3. 16, 17. And Iesus when he was baptised, came straight out of the water: And loe, the heauens were opened vnto him, and Iohn saw the Spirit of God descending like a Dove, and lighting vpon him.

Verie. 17. And lo, a voyce came from heauen, saying, This is my beloued Sonne in whom I am well pleased.



So by the disobedience of one man, sinne entred into the World, and by sinne death: Rom. 5. 12. So by the obedience of one man righteousnesse entred into the world, and

Rom. 5. 12.

Rom. 5. 18.

1. Cor. 1.  
30.

and by righteousness life, *Rom. 5. 18.*  
 For as Adams sin hath bound vs all  
 to a double misery, guilt and punish-  
 ment: So Iesus Christ (being made  
 of God to vs, Wisedome, Righte-  
 ousnesse, Sanctification and Redemp-  
 tion: *1. Cor. 1. 30.*) hath deliuered vs  
 both from guilt and punishment of all  
 our transgressions.

The truth of which thrice blessed  
 report, is not onely mentioned in the  
 Gospell of God, and therefore called  
*εὐαγγέλιον* but confirmed also by sacra-  
 mentall signes and seales in the first  
 and last Testament: In the first, a-  
 gainst sinnes guilt by circumcision, a-  
 gainst sinnes punishment, by occisi-  
 on, the one a Sacrament cutting, the  
 other a Sacrament killing: In the  
 last, against sinnes guilt, the Sacra-  
 ment of Baptisme, against sinnes pu-  
 nishment, the Sacrament of his Sup-  
 per.

And as Adam sinned in his owne  
 person: So the second Adam for his  
 recovery hath performed both the Sa-  
 craments and substance of the same  
 in

in his owne person : for hee was circumcised, sacrificed, baptized, to take away the sinnes of the world: Circumcised : *Luke 2. 21.* Sacrificed : *Heb. 7. 27.*

*Luke 2. 21*

Baptized in the words of my Text : And when Iesus was baptized, &c.

In which words for methode sake, I note in generall three :

First, Christs Baptisme : And when Iesus was baptized.

Secondly, Christs immediate action after baptism : He streight came out of the water.

Thirdly, Gods, of Christs miraculous approbation :

Testified By Vision,  
by two : By Voice.

By Vision  
two wayes :

1. By the heauens aspersion : And loe, the heauens were opened vnto him.

2. By the spirits descension: And Iohn saw the Spirit of God descending, &c.

By

## Christs Baptisme.

By voice: Behold a voyce came from heauen saying: &c.

In which voyce I note also,  
two: { 1. A double circumstance,  
2. A singular substance.

A double cir- { 1. Of the Person:  
cumstance: { God the Father: Be-  
hold a voyce.  
2. Of the place: su-  
percelestiall: Came  
from heauen.

A singular { This is my beloued Son  
substance: { in whom I am wel plea-  
sed.

In Christs Baptisme I obserue  
three:

First, the Baptist.

Secondly, the baptized.

Thirdly, the element.

First, the Baptist: And that was  
Iohn, as it appeareth in the precedent  
verses.

Not Iohn the Euangelist, but Iohn  
the sonne of Zachary the Priest: A  
worthy instrument & nomine & nomi-

ne;

ne : a gracious name , and a gracious person.

A gracious name : whereof Saint Augustine in his second tractate vpon Iohn sayth: *Magnum aliquid iste Iohannes, ingens meritum magna gratia, magna celsitudo*: A great name is this name of Iohn, a name of great grace, a name of great valuation. *Magnus enim erat Iohannes virtute, magnus sanctitate, magnus & officio*: Great was Iohn in power, great was Iohn in sanctitie, great was Iohns office.

A gracious person : sanctified in his mothers wombe : *Luke 1. 15. that which was spoken of Jeremy the Prophet, is verefied of Iohn the Baptist: Priusquam te formarem in utero noni te, & antequam illinc exires, sanctificans te: Jeremy 1. 5. Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe I sanctified thee. At one and the selfe same time, there was in Iohn the Baptist, Spiritus vite, & Spiritus gratia: the Spirit of Life, and the Spirit of Grace, as sayth Origen.*

Luke 1. 15.

whose

## Christs Baptisme.

Whose sanctity you may reade at large commended by Iosephus *lib. 18. Antiquitatum* :

Mat. 11. 11

Yea Christ himselfe sayth thus much in commendation of him, that *inter natos mulierum maior Iohanne non surrexit* : Math. 11. 11. Among those that are born of women, a greater than Iohn arose there not.

Gen. 5. 24

Though Enoch was translated: Gen. 5. 24. yet was hee not greater than Iohn : Though Eliah was taken vp to Heauen : 2. King. 2. 11. yet was hee not greater than Iohn : Moses a great Law-giuer, & the Prophets great men, yet were they not greater than Iohn. *Non enim ego Prophetas Prophetis anteo comparare* : I dare not compare Prophets with Prophets; yet the Lord of him, the Lord of them, the Lord Jesus of vs all hath pronounced of him, that *inter natos mulierum*, among them that are born of womē, a greater than Iohn the Baptist arose there not : hee doth not say, *inter natos virginū*, among them that are borne of Virgins, for Christ Jesus himselfe was borne of a Virgin,



Virgin, whose shooes Iatter Iohn  
was not worthy to vnloose: *Math. 3.*  
*11.* great was Iohn, but what to his  
Lord and Master Christ: a rare prea-  
cher, but what to that great Alougi-  
ner: a baptizer with water, but what  
to him that came to baptize with the  
spirit and fire: This is he that here  
baptized Christ: yea he was the first  
that euer baptized with water to re-  
pentance, yea his office was to baptize  
*in remissionem peccatorum* before Christ:  
*Isaie 3. 3* to lead the people by water  
to him that baptized with the spirit  
and fire: As one saith of him, that hee  
did *præire nasciturum nascendo, predica-  
torem predicando, baptizatum bapti-  
kando, mortuum moriendo*: that in  
birch, baptisme, doctrine and death he  
preceeded Iesus the reconciler of the  
world.

The place, where hee baptized  
Christ, was in the river Iordane: *Flu-  
uium eximia dulcedinis, qui in lacum Gene-  
areth, deinde in mare mortuum funditur*:  
A delicate river, so called, because  
it was composed of two fountaines,

and

Z

the

Mat. 3. 11.

Gen. 13.

2. Kign. 5.  
14.

the one called *Ior*, the other called *Dan*, and therfoze the River hath this name Iordan: In which River Naaman was washed and cleansed from his Leprocy: 2. King. 5. 14. which river Eliah and Elisha divided with their Cloake: 2. King. 2. 8. 13. In this Iordan did Iohn baptize our Lord and Saviour Jesus Christ.

Secondly, The Baptized; Iesus: And when Iesus was baptized: Iesus: this word signifieth a Saviour.

Mat. 1. 21.

A name worthily given him from the Lord, because he came to saue his people from their sinnes. Math. 1. 21. from the guilt of sinne by his imputatiue righteousness, from the punishment of sinne by his imputatiue death and passions: the one properly resembled in Baptisme, the other in his last Supper.

But whether did Christ purchase this great salvation for vs *in re* pacti  
or *in re* iustitie, a great question in diuinitie: by a Couenant made twixt God the Father and him, or in regard of worth for worth, that is, whether his

his merits did equalize the saluation  
of so many Saints.

Ans. To satisfie this question, giue  
mee leaue to vse a familiar compari-  
son.

Suppose I should say to a Porter  
or some such fellow, If thou wilt bring  
mee a burthen of an hundred weight  
a myle vpon thy backe, I will giue  
thee a thousand pound for thy paines:  
the Porter doth it, he hath purchased  
this summe *iure pacti*, in regard of the  
covenant, but not *rigore iustitie*: his  
paines were not answerable to the  
gift, for I could haue had it done for  
a crowne: but suppose I should make  
bold with a great man of worth in the  
like case, he hath deseru'd this reward  
& *iure pacti* & *rigore iustitie*: & the dig-  
nitie of Christs person makes his me-  
rit precious: and thus became Christ  
our Iesus.

Object. But it may be demanded,  
why Christ should heere by Iohn bee  
baptized; that was sinlesse, baptisme  
being a remedy against original sinne:  
For *sanctificatio* of *sanctificatio* signifieth, a  
washing

washing away, resembling the washing away of sinne?

Ans. It is true, Christ in regard of himselfe had no neede of baptisme, wherefore Iohn forbade him, saying, I haue neede to be baptized of thee, and comest thou to me: yet notwithstanding Christ vouchsafed to be baptized for eight especiall causes.

Mar. 3.

First, because he was bound to fulfill the righteousness both of Law and Gospel, in the behalfe of man as he told Iohn: Thus it becommeth vs to fulfill all righteousness, *Mat. 3.* The Law inteyned circumcision, therefore Christ must be circumcised: the Gospel inteyned baptisme, therefore Christ must bee baptized: for Christ came not to breake the Law, but to fulfill.

Secondly, that hee might confirme the baptisme of Iohn, to be both reuerend and profitable, lest any should hold baptisme a vaine or frivolous thing.

Thirdly, that hee might sanctifie the water to his mysticall end (viz:) to the washing away of sinne: Hesyck:

Christus

## Christs Baptisme.

II

*Christus ad sacrandas aquas baptismatis in Iordane baptizatus est:* That is, Christ was baptized in Iordane, to sanctifie the water of baptism, to the mysticall washing away of sinne.

Fourthly, that hee might hereby shew his wonderfull humility: for though he were equall with God: *Phil. 2. 6.* yet he makes himselfe of no reputation, but comes even among sinners to baptism, who notwithstanding knew no sinne.

*Phil. 2. 6.*

Fifthly, to teach vs, that as he was baptized being the head, so should wee his members: to shew that baptism is not lightly to be respected, nor of any to bee neglected: therefore they that bring not their children to baptism (as much as lyes in them) shut them out of the kingdome of heauen.

For Baptisme is necessary *ad tollendam maledictionem* (as saith *Parens*) *non ut pharmacum, aut opus expiatorium, sed ut sacramentum, foederis obsignatorium: non necessitate medij, sed mandati:* not as though outward baptism either simply saved vs, or without it no

*℞ 3*

salua

saluation could be, but because it is commanded.

It is therefore necessary *etiam propter mandatum Dei*: for the streight command of God: but not *precise, simpliciter, & absolute*, that as those that want it should be damned, for whom the blackish Papists haue deuised a *Lymbus infantum*.

Sixtly, to testifie the blessed communion and fellowship, that hee our head hath with vs his members, to our unspeakable consolation.

Seuenthly, to signifie to all the world, that he came to bee baptized with the baptisme of death: For baptisme doth represent dying to sinne, so Christ dyed for sinne: *Luke 12. 50.* I must bee baptized with a baptisme, and how am I griened, till it be ended?

Eighthly, *ut veritas typo responderet*: that the truth may answer in euery respect the type and figure: for as the high Priest when he was inaugurated, they first washed his whole body with water. Afterwards hauing put vpon him his priest-like garments,

and

Luk. 12. 50

and brought him to the open view of the people, they sounded trumpets, and powred oyle vpon his head: *Exod. 29. 4. 5. Num. 10. 3.* So Christ our Priest was washed by Iohn in Jordan, in the open assembly of much people, a voyce thundred from heauen, and with the spirit of grace he was anointed with the oyle of holinesse aboue his fellows, *Psal. 45. 7.*

*Exod. 29.  
4. 5.  
Numb. 10.  
3.*

*Psa. 45. 7.*

And thus yee see the reasons why our Saviour would bee baptized.

Oh how are wee bound to his maiestie, that thus would vouchsafe to pay our debt: like a good Cyrenite that thus would stoope to carry our crosse, and fulfill euery part of the Law for our sakes, to saue our poore soules euerlastingly aliue.

Thirdly, The element: water, It is Iohns owne confession: I baptize with water.

Wee reade of many baptismes in the holy Scriptures.

First, *Baptisma typicum*: A typicall baptism: wherewith Paul saith that the Israelites were baptized of Moses

1. Cor. 10.

2.

in the sea: 1. Cor. 10. 1. That was a type of baptisme, for as baptisme to vs is a passage by death to life: so was that passage through the sea to the shore, a passage through death to life.

Judith. 12.

7.

Heb. 9. 10.

Secondly, *Baptisma Indaicum*: A Jewish baptisme: wherewith Iudith is said to haue baptized her selfe before prayer in a fountaine of water: *Iudith 12. 7. de quo: Heb. 9. 10.*

Thirdly, *Baptisma Pharisaicum*: A Pharisaicall Baptisme: *Baptisma calicum, & poculorum*: A Baptisme of cups and pots and hands before they ate: *Mark.*

Luk. 12. 50

Fourthly, *Baptisma sanguinis*: A baptisme of blood: *Luke 12. 50.* I must be baptized with a Baptisme, and how am I grieued till it be ended? called *Baptisma Martyrij*: A baptisme of Martyrdom.

Fifthly, *Baptisma aquae* called *Baptisma fluminis*: A baptisme of water: wherewith Iohn baptized.

Sixthly, *Baptisma Spiritus*: A Baptisme of the Spirit: called *Baptisma flaminis*:



**flaming** the baptisme of fire: where  
toith the Apostles were baptized: Act.  
2. wherewith Christ baptizeth: he shall  
baptize with the Spirit and fire: Mat. 3.

Acts. 2.

Mat. 3.

The Spirit is compared to fire in  
a triple respect: for as fire doth.

*illuminare*: enlighten:

*calefacere*: make warme:

*comburere*: burne by:

So the holy Ghost doth enlighten  
the vnderstanding: make warme with  
soale the affection: and burne by the  
dross and corruption that is in the  
soule.

But Iohn baptizeth with water.

A fit element for this sacrament:  
For (as Augustine saith) si Sacramen-  
ta similitudinem quandam earum rerum  
quarum sunt Sacramenta non haberent, et  
tunc non essent Sacramenta: if Sacra-  
ments had not a liuely representation  
of those things whereof they are Sa-  
craments, they should be no Sacra-  
ments.

Now water doth notably resemble  
Christ's spirit and bloud, and that in  
many respects.

First,

First, as the water washeth away filth from the body: so doth the spirit sinne from the soule.

Secondly, as euery generation is *ex humida or aquosa materia*, of a watery matter: (wher vpon some of the Philosophers, as Thales, said that water was the beginning of all things:) So regeneration by the Spirit of grace is resembled here in the Sacrament by water.

Thirdly, as water maketh the earth fruitfull, fertil, full of increase: So that Spirit that moued vpon the waters, *Gen. 1. 2.* makes vs fruitfull in al good woorkes.

Fourthly, as water doth very much refresh a man in his extremitie of heate: So the spirit of grace refresheth vs in the fiercest fire and greatest heat of tribulations.

Fiftly, as water doth quench the thirst of man and beast: So doth the Spirit of grace quench our thirst after temporall things, *Ioh. 7. 37.* hee that is a-thirst, let him come to me, and he shal neuer thirst more.

Ioh. 7. 37.

This

This sacramentall water is figured *per aquam expiationis*: by the water of Expiation: Numb. 19.

Num. 19.

This sacramentall water is figured *per aqua illam*, by that water which Ezekiel saw go out of the right side of the Temple: Ezek. 47.

This sacramentall water is figured *per fontem illum*, by that fountaine which the Lord promised by his Prophet, Zach 13.

But this sacramentall water is especially figured *per aquas diluvij*, by the water of the flood: Gen. 7. for as that water drowned the old world, so water in Baptisme (as it hath reference to the Spirit of grace) drowneth the old man, and washeth away all corruption and sinne: In which respect baptism is called *Lanacrum regenerationis metanymnice*, The Laver of regeneration.

Gen. 7.

Tit. 3. 5.

Tit. 3. 5.

So that water (ye see) is the element that Iohn useth in baptism: *aqua pura, simplex, vulgaris*, pure, simple, and common water: not mixt, not made, not stilled, not oyle, not bloud, not fire,

nor any other element: not salt in the mouth: not spittle in the eares and no-  
 streels with a pronuntiatiou of the  
 word *Ephata*, be thou opened: not milk,  
 not honey, to signifie the right they  
 haue to the heauenly Chanaan: not  
 Chrysm or holy oyle for the anoi-  
 ting of brest and forehead, to signifie  
 the anointing of the Spirit: not bur-  
 ning lights, to signifie their deliuerie  
 from darkenesse to light.

A couple of notable heretikes, Se-  
 leucus and Hermias baptizd their  
 children & *aqua & igne*, in water and  
 fire also.

Musculus saith, that it is reported,  
 that certaine Christians of India bap-  
 tize their children & *aqua & igne*, in  
 water and fire also, *signaculo crucis per  
 ignitum ferrum fronti impresso*: branding  
 them on the forehead with the signe of  
 the crosse with a hote burning yron,  
 but this is horrible and hard.

Horrible, because cursed is he that  
 addeth or diminisheth from the word  
 of the Lord: *Deuteronomie 12, 32*.

An horrible thing that wee should  
 make

make our selues wiser then Christ: tohat Christ hath commanded to bee bled in this Sacrament, that in the feare of God let vs do, adding nothing to the same, for that is abomination.

An hard thing to be burned in the Sacrament: therefore wee are much bound to Christ for those Sacraments we haue, for they are very easie: the old were hard and bloudy: in Circumcision blond lost, in the Pasceouer life lost.

The Sacraments of the New Testament are *virtute maiora: utilitate meliora: actu facilliora: numero pauciora:* That is, for vertue greater, for profit better, for act easier, for number fewer.

And as this Baptist here baptized with water, so wee must know that it passed his power to baptize with the Spirit and fire.

Cyprian giueth to Iohn onely outward baptisme.

Longobard saith, that *Iohannis operatio visibilis tantum exterius Lauantis inuisibilis gratia Dei interius operantis:* Iohns baptisme washed without, but it

it is Gods grace that washeth within.

Iohas baptisme was not called the baptisme of repentance, as though all that were baptized were regenerate, but because it was a signe and token of repentance.

Augustine dares not altogether derogate remission of finnes from Iohas baptisme, neither dares he simply giue remission of finnes to the same.

It is not (beloued) it is not in the Ministers power to regenerate, neither is there such a sacramentall vni-on twixt the signe and the signified, as he that takes the one must of necessity take the other: then Simon Magus should haue had the holy Ghost, for he was baptized.

Neither are they cast away that cannot come to bee baptized with water: then whither went the Thiefe that beleened? hee was not baptized, yet in paradise.

And whither went the child of Dauid? It was not circumcised: surely to heauen, for hee saith, hee should goe to it.

And

And what became of all that dyed before the right day, the day of circumcision: though they had not the signe, yet were they borne in the church, and were within the compasse of that generall covenant, I will be thy God and the God of thy seede.

Indeede if we contemne baptisme, then it is another matter: As he that was not circumcised should be cut off from the people: *Gen. 17.* this is spoken of Adukt that contemned circumcision.

*Gen. 17.*

Alas children, if they be not brought to baptisme, and dye unbaptized, it is not their fault: Shall they bee damned for their fathers offence? God forbid: *Exek. 18.* the child shall not beare the fathers sinne: *Ezek. 18.*

*Ezek. 18.*

Again, water is but a signe of the inward washing, water it selfe doth not worke regeneration.

Though it be said: Except a man be borne of water and the Spirit: *Ioh. 3. 5.* it is the Spirit that doth regenerate, not the water: and therefore a man may be regenerate without outward

ward

ward baptisme.

It is the speech of the Apostle Peter: Baptisme saueth vs; not that baptisme that purrETH away the filth of the flesh, (viz:) water: but in that a good conscience maketh request to God: 1. Pet. 3. 21. IndeeDe water is said to wash vs from our finnes sacramentally, but not really nor substantially, that the Spirit doth.

1. Pet. 3. 21

May in the effectuall and complete baptisme tollitur peccatum, non quod non sit, sed quod non obfit: non quod ad aeternum sed reatum: that is, sinne is taken away, not that sinne is not, but that sin is not to condemnation: not in regard of the act, but in regard of the guilt.

Seeing then that Iohn could but baptize with water, and the Minister can giue but outward baptisme, it is Christ Iesus that baptizeth with fire: ¶ let Parents be instant with the Lord in prayer, that as the Minister powreth on water, so the Lord Iesus would powre on his grace, that as they are instruments of their childrens first birth, which is vnamable through

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thzough sinne, so they may bee instru-  
ments of their second birth, without  
which neither they nor their children  
shall euer see the saluation of God.

And thus much for the Baptisme  
of our Lord and Saviour Iesus  
Christ.

Secondly, Christs immediate acti-  
on after baptisme: Hee streight came  
out of the water.

The se-  
cond text.

In this a mystery is obserued: to  
shew that all that are effectually bap-  
tized, doe presently come out of their  
sinnes, making no delay to serue the  
Lord in holinesse.

¶ that this were verified of all that  
are baptized.

We see then what God requireth  
at our hands, that when we are little  
ones, etien in our infancie (for then  
wee are baptized) wee sacrifice our  
soules and bodies to the seruice of our  
God: for the Lord looketh for the  
Alpha of our lines, as well as the  
Omega, for praise euen out of the mouth

A a

of

of Babes and sucklings.

All therefore that are baptized, and yet deferre their repentance, here are iustly reprehended.

It was Saint Augustines fault before his conuersion: *Ignosce pater, ignosce: pardon me (O Lord) pardon: At noli modo: but not now: let me sin in my youth, and pardon me in mine age.*

But let such persons beware of a double danger.

{ Suddaine death:

{ Hardnesse of heart.

Life is vncertaine, who knowes it not: Let vs therefore with the wise Virgins be alwaies furnisht with the candle of faith and the oyle of loue in the Lampes of our soules, that so we be not excluded the bryde-chamber of glory.

Againe, let all such desperate wretches know, that custome in sinne hardens the heart of a sinner: *Qui non est hodie, cras minus aptus erit:* he that is not fit for repentance to day will be lesse to morrow: euen as a ruinous house, the longer

longer it is let runne, the more it will  
aske to repaire: and as a ship, the  
more blowes a man giues it, the har-  
der will it be to pull out.

Let vs therefore while it is said to  
day, resolute perfect obedience to our  
God: while the Lord speaketh, make  
him speedy answer: let there bee an  
eccho resounding in the thickets of  
our hearts, as was in the heart of Da-  
uid, *Psal. 27. 8.* Seeke ye my face, thy  
face, Lord, will I seeke: that hauing ren-  
garded the Lord and his service in  
time, the Lord may reward us with  
his blessed fauour, not for a time, but  
for ever.

*Psal. 27. 8*

Thus much for Christs immediate  
action after Baptisme.

Thirdly, Gods, of Christs miracu-  
lous approbation:

by Vision.  
Testified by two  
by Moyse.  
by Vision two wayes,

By the heavens appertion.  
By the Spirits descension.

First by the heavens appertion:

Text.

And behold, the heavens were opened to him.

Behold: ecce: loe.

This word is used in holy writ 600. times; a word ever placed before matters of great weight and moment: whereupon Bernard calles it *notam stelliferam*: a starry note, pointing out extraordinary matters revealed, as the starre pointed out Christ to the wise-men, and stood over the house where he lay.

Esay 7.

Sometimes placed before Gods inexpressible mercies: as, *Esay 7. 14.* Behold, a virgin shall conceive and beare a Sonne, and his name shall be called *IMMANUEL*.

Sometimes before his inatterable iudgements, as *Amos 8.* Behold I will bring a famine vpon you, not a famine of bread or of wine (which of out,

outward deaths, I know none worse then starving to death) but a famine of hearing the Word of the Lord: and ye shall goe from sea to sea, and coast to coast (as little account as you make of Sermons now) and shall not finde it.

The exposition of this word you may find by comparing Math. the 6. with Luke 12. for St. Mathew speaking of Gods providence for the Fowles of the ayre, bleseth the word Behold: behold the Fowles of the ayre. Saint Luke speaking of the selfe same subject, bleseth the word Consider, Consider the Ravens: &c. So that Behold is as much as Consider, or seriously perpend what it is that shal be spoken.

Math. 6.  
Luke 12.

The vse of this word is to stirre up auditozies diligently to attend to those things that make for Gods glory, and the everlasting peate of their owne soules.

The heauens were opened to him.

Text.

The heauens haue been opened to many, as you may reade in the Scriptures of God.

Acts. 7. 56.

1. To Steven martyred, Acts. 7. 56.
2. To Peter in prayer deuoted, Acts. 10.
3. To Christ transfigured, Math. 17. 1. 2. 3.
4. To Christ ascended, Acts. 1. 9.
5. To Christ here baptized.

And when Iesus was baptized, behold, the heuens were opened to him. By the heuens expectation many times is understood the manifestation of the glory of God: but here it doth signifie *visibile* *caelestium*, *ut* *Iohannes perspicere potuit*, *ut* *quid* *plures* *et* *astris* *superioribus*: the diuision of the visible heuens, whereby he saw something higher than the Planets and fixt stars: and therefore Mark saith, that the heuens were clouen in twaine.

Mark. 1. 10.

But by this visible scoure and clef of the heuens is signified

1. The presence of God.
2. That Christ himselfe came from thence, to reueale to man the secret will of his heavenly Father.
3. That hee it was that should reconcile

concile all things both in heauen and earth to God, *Colos. 1. 20.*

4. That Christ Iesus opened the Kingdome of heauen to al belauers, which Adam by sinne had shut.

5. That al that are effectually baptized, haue heauen opened vnto them, and the Lord God ready to embrace them to glory.

O the power and force of baptisme! it opened that which all the creatures of heauen and earth were not able to open: Lord: shew the like power in baptisme this day, open the Kingdome of Heauen to this Infant that shall bee baptized, and receiue it for thy Christs sake into thine euermouring fauor, and and saluation.

Thus much for the first vision.

The Spirits descension:

And Iohn saw the Spirit of God descending like a Dove, and lighting vpon him.

Text.

That we may the better lay open the true sense of these words, foure questions must be propounded.

First, how Iohn is sayd to see the

**Spirit of God, the Spirit of God being invisible?**

Ans. It is *impropria locutio*, an improper speech, for Iohn could neither see *Spiritus essentiam* nor *virtutem*; neither the essence nor yet the power of the Spirit of God: but here the Spirit of God is said to be scene, *quia praesentia sua signum demonstratur & cernitur*: because the signe of his presence (namely the Dove) was scene by Iohn: it is *locutio mentanonimica*, a mentanonimicall speech, whereby the name of the signified is given to the signe: as the bread is called Christs body, and Baptisme regeneration.

**Secondly, how is the Spirit, of God said to descend vpon Christ, when he was in Christ before, and is (being infinite) euery where?**

Ans. This also is an improper speech: but because Christs authoritie might be declared among men and now Christ being to perform the office of a Redeemer, might bee answerably furnisht with the power of Grace, therefore the Spirit of God is



is said in visible signe to descend vpon him.

Esayes Prophecy is here fulfilled: The Spirit of the Lord is vpon mee, therefore hath the Lord anointed mee to preach good things to the poore, &c. *Esay 61.1.*

*Es. 61.1.*

Thirdly, why did the holy Ghost descend in the form of a Dove, rather than in fiery forme, as sometime hee did vpon the Apostles?

Ans. This was done (as it is conjectured) not onely to demonstrate the Dove-like qualities of the Spirit of God and of Christ; but especially to shew, *quàm blandè & comiter Christus vocaret in spem salutis peccatores*: how kindly, louingly, and gently Iesus Christ should call sinners to repentance and saluation.

The truth whereof maintained is by the Prophet Esay: A bruised reed hee shall not break, and smoking flaxe shall he not quench.

Fourthly, whether was this a naturall Dove from the common flight, or onely a *spectrum* an apparition, and no

no body : or a body substantiall out of the elements foirmed by God, of all birds likest a Doue?

Luke 3. 22

Ans. Luke saith it was like a Doue, therefore not a naturall Doue : Luke 3. 22. And surely it was not an apparition without substance, but without all doubt it was a substantiall creature, much like a Doue, *vel ex nihilo, vel ex elementis formata*, formed either of nothing, or out of the elements, as was that Starre that led to Christ, and resolved againe into his first matter, the pleasure of God performed by it.

Upon every one therefore that is effectually baptized, this Doue-like Spirit descendeth, making vs of Lyons Lambes, of Vultures Doves, of crooked and peruerse, harmelesse, gentle, and kinde, bringing vs likewise newes with the Doue of Noah, that the flood of sinne is downe, and that all is well twirt God and vs.

Lord, let thy Doue-like spirit this day descend with the Oliue leafe of thy fauor vpon this thine Oliue plant,  
and

and of the child of wrath make him  
in Christ heere apparant to the crowne  
of saluation.

Thus much for the second vision.

Now for the voyce that was heard  
from heauen: And lo, a voice came  
from Heauen, &c.

The voyce of God concerning  
Christ, hath thre times sweetly soun-  
ded from heauen: In his Agony and  
Passion: *Ioh. 12. 27. 28. propter no-*  
*stram redemptionem*: For our redemp-  
tion.

In his transfiguration: *Math. 17. 5.*  
*Propter nostram glorificationem*: For our  
glorification.

Mat. 17. 5.

And here in baptisme: *propter no-*  
*stram adoptionem*: for our adoption.

And lo, a voyce came from Heauen,  
saying, &c.

*Aperitur hic mysterium Trinitatis,*  
sayth one: In this Scripture the Tri-  
nity of Persons with God is manifest-  
ly expressed: For *Patris vox auditur,*  
*Filius humanitas conspicitur, Spiritus sancti*  
*signum perspicitur*: the Father is heard,  
the

the Sonne scene, and the Holy Ghost in visible signe perceiued,

The foolish Papists say that there is no such mention of the Trinity in the Scriptures. Indeed the literall word is not found in the Scriptures, but if they would put on their spectacles and looke, they should soone finde the substance of the same; namely, the vinity of essence, and Trinity of persons, that is with God.

Deut. 6.

As in Deuteronomy: *Audi Israel, Deus Deus noster Deus vnus est*: God our God is God only: *Deut. 6.* Why doth Moses mention the name of God thrice, but to shew the distinction of the persons Diuine: why doth he put the word (*vnus*, that is, onely) but to shew the vinity of their Essence: why is (*noster*, that is, our) put to God in the second place, not in the first or last, but to shew that the second person should take our nature vpon him?

Againe in Esay: *Sanctus, sanctus, sanctus Deus exercituum, plena est omnis terra gloria eius*: Holy, holy, holy, Lord God of Hosts: here is the Trinity of the

the Persons : the earth is full of thy glory : thy ; here is the unity of their Essence.

For though God be *simplicissimus*, most simple, in respect of his Essence, yet is he *trinus ratione personarum*, three in regard of his persons.

One example or two more let mee give you hereof.

In the first verse of the Booke of God, *Creavit Elohim cælum & terram* : GOD created the Heauen and the earth : *Gen. 1. 1.* the Verbe singular (*Creavit*) noteth out the one and most simple Essence of God : the substantive plurall (*Elohim*, not *El* singular) points out the Trinity of persons.

Gen. 1. 1.

Againe in the same Chapter, *Faciamus hominem ad imaginem nostram* : Let vs make man after our owne Image : *Gen. 1. 26.* *faciamus*, sheweth the plurality of persons, and *nostram* the unity of Essence.

Gen. 1. 26

Againe, in the Gospell of Mathew : *Baptizate eos in nomine Patris, Filij, & Spiritus sancti* : Baptize them in the Name

Mat. 28.19

Name of the Father, the Sonne, and of the holy Ghost: *Math. 28. 19. in nomine not nominibus*: in the name not names: here is the vnity of Essence: of the Father, Sonne, and holy Ghost: here is the Trinity of persons.

Augustine illustrates this mystery by a Simile from the Sonne and Fire.

We see the Sonne in the heauens,

Running:

Shining:

Giuing heate:

The Fire { Pouing:  
hath three { Light:  
properties { Heate.

Now thou Arrian, if thou canst diuide the Sun and Fire, diuide thou also the Trinity: No, the Trinity must bee distinguished, but by no meanes diuided.

The holy Ghost is called *digitus Dei*, the finger of God: the Sonne is called *manus Patris*, the hand of the Father. As therefore the finger in the

the hand, and the hand in the body : so of the same Essence and substance is the Father, the Sonne, and the holy Ghost.

But to search too much into this mystery is dangerous, as sayth Bernard : to enquire too much of the Trinity, is peruerse curiositie : to beleue as the holy Church holdeth, is faith and security : to see as it is, is most absolute felicity.

I remember an olde report that runnes of Alanus, who promised his auditoz to discourse next Sabbath following the mystery of the Trinity : It happened (as he meditated by the Sea side) hee saw a young boy go about with a shell or spoone to empty the water of the sea into a little hole : Alanus demaunded of him what hee meant : I intend (sayth he) to bring the whole sea into this hole. Why goest thou about a thing impossible, answered Alanus ? so doest thou (saith the boy) vnto him : for it is as possible for me to bring the whole sea into this hole, as for thee thoroughly to discourse

course the myſterie of the Trinitie. Alanus beeing very much diſmayde, and coming into the Pulpit, his auditory looking for the performance of his promise, was ſilent for a pretty ſpace, at laſt brake out into theſe words: *Sufficit vobis vidiffe Alanum*: it is enough for you to haue ſcene Alanus; for to utter that which I promiſed, is aboue my reach: and ſo came downe.

So ſurceaſing the proſecution of this myſticall point any further, I come to an other obſervation from hence, and haſten to an end.

And that is this:

As the whole Trinitie was preſent at the Baptiſme of Chriſt, ſo it is the pleaſure of Chriſt, that euery of vs ſhould be baptized in the name of the whole Trinitie.

Not in the name of one perſon alone:

Nor in the name of any creature.

Obiection.

But againſt the firſt may be objected that in the Acts: where Peter exhorteth



hoits them to be baptized in the name  
of IESVS, Acts 2:38. and no more  
persons mentioned.

Acts 2:38

Answer.

He speaks not there of the forme  
of baptisme, but shewes that the whole  
effect thereof consists in Iesus Christ:  
Againe vnder the name of Iesus the  
other persons are comprehended.

Obiection.

Against the second may be objected  
that in the Corinthians: The Israelites  
were baptized in *Mosen*: vnto Moses  
in the cloud and sea, 1. Cor. 10. 2.

1. Cor. 10.

Answer.

It is an Hebrew phrase: and in *Mo-  
sen*, vnto Moses, is as much as *per Mo-  
sen*, by Moses, as Augustine saith: *Du-  
ce Mose, seu Mosis ministerio*: by the  
ministry of Moses.

Ambrose saith: they were bapti-  
zed into Moses, that is, *ducere Mose fa-  
liciter transirent & eripere sunt iudice*.  
Moses leading them they passed the  
sea without danger, and were saved  
from death.

*Ad in Mosen*, into Moses, is doctri-

2. Cor. 13. 14.  
 A.C. 19. 3. 7.  
 Exod. 14.  
 & 19.  
 Text.

name, & legem Moses: into the doctrine  
 and lawe of Moses: as those twelue  
 are sayd to be baptized in baptisma Io-  
 hannis: vnto Iohns baptisme, Act. 19.  
 3. 7. that is, in doctrinam Iohannis: vn-  
 to Iohns doctrine, as to witeth that lear-  
 ned man Pareus: so the like phrase is  
 vsed, Exod. 14. & 19. Where the peo-  
 ple are said to haue beleueed in Moses:  
 that is, in Deum per Moysen: in God  
 by Moses.

This is my beloued Sonne.

Onely.

Christ is my naturall  
 Gods son: Consubstantiall.  
 Coeternall.

We are but by adoption Gods chil-  
 dren.

O the wonderfull loue of God the  
 Father to vs that would vouchsafe to  
 giue vs his Sonne, his onely Sonne,  
 his only beloued Sonne, that whoso-  
 euer beleueeth in him should not pe-  
 rish, but haue life euerlasting; Ioh. 3.

Ioh. 3. 16.

16.

In

In whome I am well pleased.

Text.

*Complaceo nemini nisi in te & pte:*  
I am pleased with none but in thee,  
and for thee.

*In quo oblector:* In whome I am  
wonderfully delighted, as saith Eu-  
thypius:

*In quo requiesco, in quo placor:* saith  
Theophilact .i. In whome I rest fully  
satisfied, in whome I am well conten-  
ted.

As that Verse goeth:

*In quo letitia est, in quo mihi facta vo-*  
*luptas:* In whome I much reioyce,

so that these words do testifie that  
Jesus Christ is that worthy Media-  
tor, in whome the world is reconciled  
to God.

Let vs not therefore goe to Rome  
for a pardon, nor to Mahomer for a  
blessing, nor to the Magician for coun-  
sell, nor to the Sorcerer for skill, but  
let vs flocke to Jesus our Redeemer,  
in whom onely we shall finde

well pleased with vs, saying with Peter: *Quo ibimus?* whither shall wee goe, for thou hast the words of eternall life?

There is in the world a fourefold call, yet but one salutiferous.

The Diuell sayth, come vnto mee, *sed destruiam*: I will destroy you.

The world sayth, follow mee, *sed detipiam*: I will deceiue you.

The flesh sayth, follow me, *sed deficiam*: I will fayle you.

Christ only sayth; Come vnto me, & *ego reficiam*, I will refresh you.

Christ now knocketh at the doores of your hearts, and would gladly come in and dine and sup with you: *Reuel. 3. 20.* Dine him not out of your countrey, as did the clay-headed Gadarens; shut him not out of your houses, as did the ruffling Bethleemites; but be ye open yee euermore doores, that the King of glory may come in: that hauing giuen the Lord Christ entertainement into the houses of your hearts in this life, hee may vouchsafe to put you all in possession of his

his heavenly mansions in the life to come.

To the which most blessed place of gloze, the Lord bring every soule of vs at the day of our death and dissolution; and that for IESVS CHRISTES sake his beloued Sonne, in whom only he is well pleased, to whom with God the Father, and God the blessed Spirit, three great persons, but one Essentiall Godhead, be offered vp all prayse and thanksgiuing, even from the bottome of our hearts this day and euermore.

Amen.

FINIS.